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1847

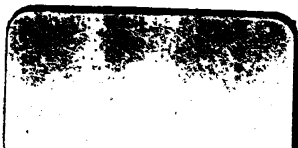
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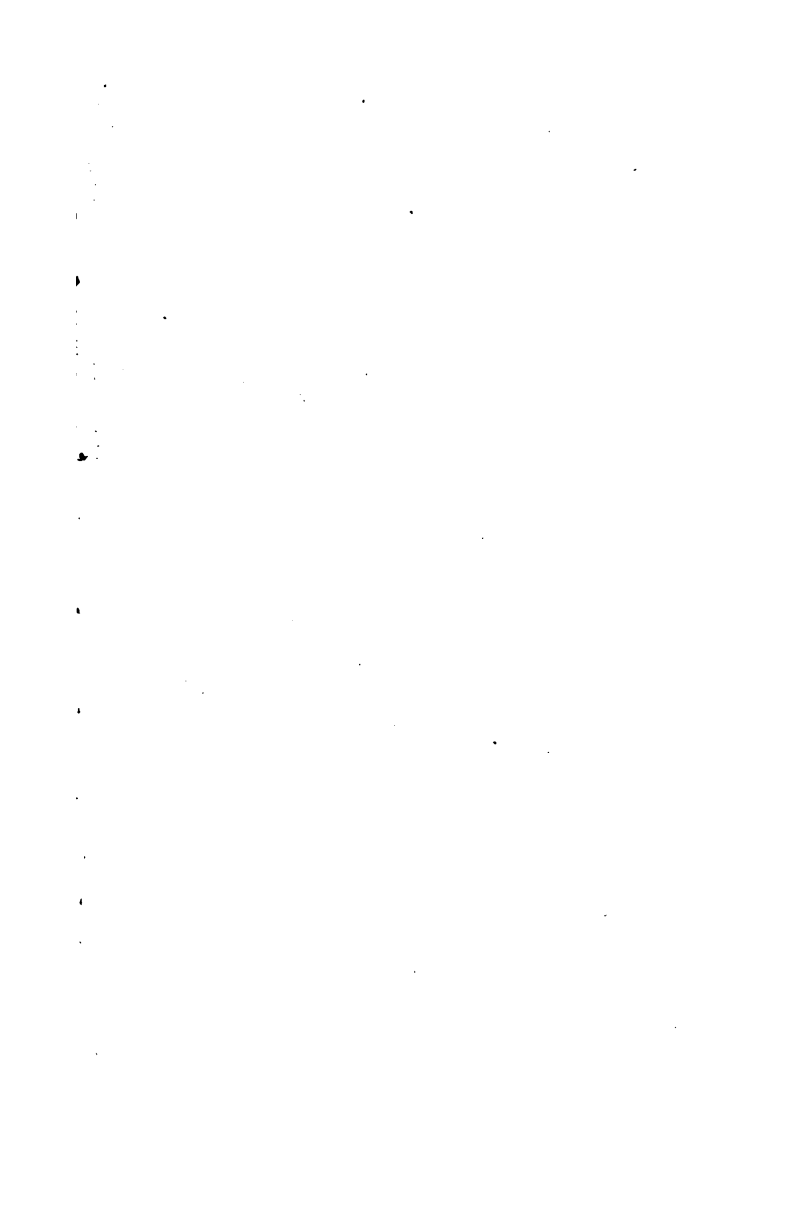
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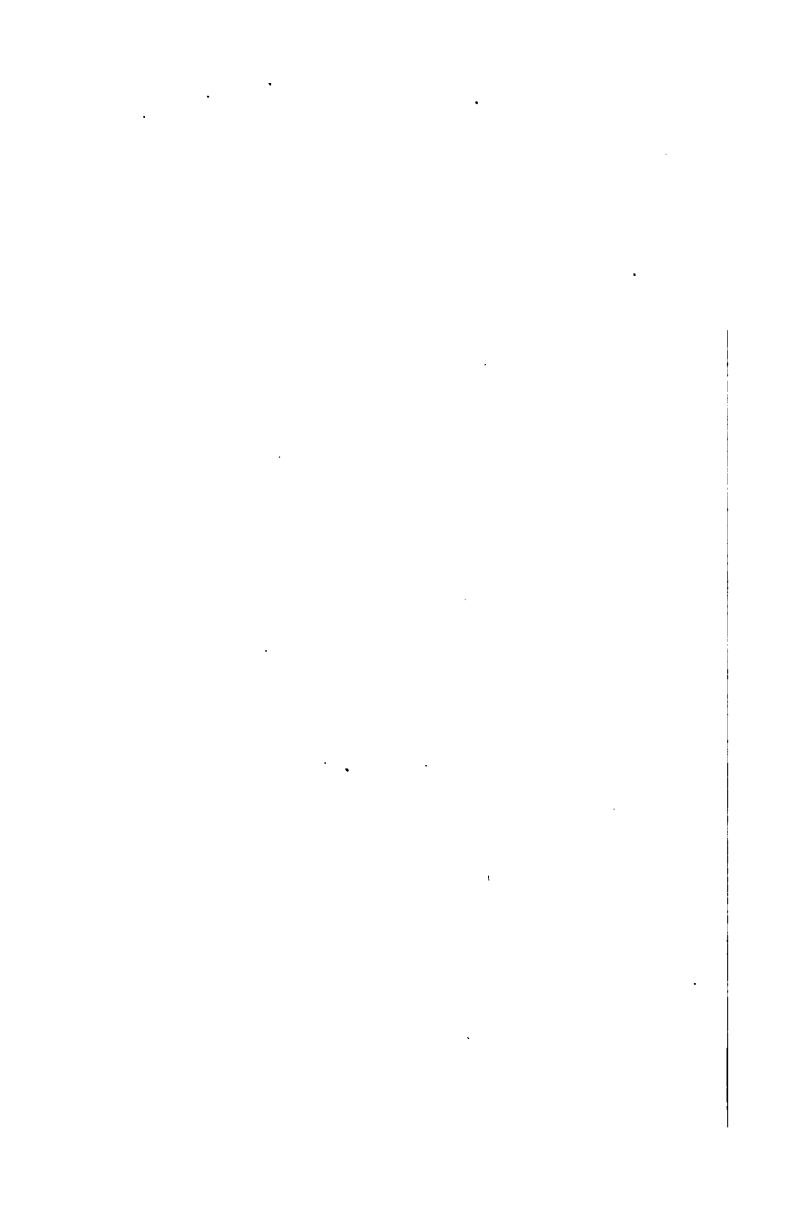
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NEW SERIES, No. 5.

THE
ANNUAL MONITOR
FOR 1847.

OR
OBITUARY
OF THE
MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland,
FOR THE YEAR 1846.

YORK:
PUBLISHED BY THE EXECUTORS OF THE LATE
WILLIAM ALEXANDER;
AND SOLD BY R. Y. CLARKE, AND CO., DARTON AND CLARK,
C. GILPIN, AND E. MARSH, LONDON:
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1846.

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JUL 9 1935

P R E F A C E .

We have again to meet the Subscribers to the Annual Monitor, and to present to them the report of the deaths which have taken place among the Members of our Society, during the year ending 30th of 9th month, 1846.

It will be seen by the comparative table of the mortality at different ages, during the last three years, within which period we feel great confidence in the accuracy of our returns, that the total number of deaths during each year does not materially vary; the average annual number being 351, and the highest number in the series being 357.

The average age attained by the parties whose deaths have been reported during the same triennial period, is 50 years and 13 days. This is a very high average age, as compared with that of the population of England and Wales, as obtained from the reports of the Registrar-General for four years; viz, from 1837 to 1841. This average is $28\frac{3}{4}$. Great as is the discrepancy between these numbers, we must acknowledge that it does not actually *prove* the greater longevity

of the Members of the Society of Friends. In this case, as indeed in most statistical comparisons, there are attendant circumstances to be taken into account, before any fair results can be drawn from the facts presented to us. We have among the members of our society, fewer marriages, fewer births, fewer children living, and of course fewer infantile deaths in proportion to our whole mortality, than are found in the population at large. It is quite obvious that, if the proportion of children in our community was increased, the number of deaths at an early age would be also increased; and that, as a necessary consequence, the average of the ages at the time of decease would be lessened, without at all affecting the question of the general longevity of the community. It must therefore be seen, that to give any thing like precision to our observations, it is necessary to know the number of our members living at the different ages.

Nothing but the reluctance we have felt to lay an additional burden on our friends, who so kindly and promptly supply us from year to year, with the names and ages of the deceased within their several monthly meetings, has prevented us from asking them to endeavour to ascertain the ages

of their living members. We are aware that it would be difficult, if not impossible, to obtain such returns with absolute precision, but we apprehend, that the truth might be so nearly attained, as to enable us to form a sound conclusion as to the comparative duration of life among the members of our society, and the community at large. As we have intimated on a former occasion, these inquiries, illustrating, as they do, the connexion between the habits of the people and the amount of disease and mortality, are not unimportant in a moral point of view.*

In the preface to our volume for 1843, we stated our sentiments pretty fully with respect to the religious character of this work. We have not seen occasion materially to modify them; we are indeed much confirmed in the opinion there expressed, as to the distinction to be made between what may be very interesting and profitable to the immediate circle of friends, and that which is calculated to be so in the wider circle of our community. Satisfactory evidences of a real

* Those who are interested in statistical enquiries connected with the Society of Friends, will find some interesting particulars in the Appendix II. to a recent work;—"Observations and Essays on the Statistics of Insanity, by John Thurnam, M.D., York."

change of heart may be afforded to those who surround the dying bed, which cannot be communicated to the public ; and where these cannot be communicated, we believe it is best to be silent.

It is of great importance that no false standard of rest and ease should be held up to our minds ; —“ If the life have not borne evidence of the renewed man, or there has not been that godly sorrow which worketh repentance not to be repented of, there is, we apprehend, little dependance to be placed, either on the belief of the doctrine of Christ's sacrifice, or on any peace, quiet, or resignation, which any may have experienced in the prospect of death.”* Nor do we think that, in *every* case where the evidence of the work of grace is sufficient, and can be made apparent, it is best to give the narrative to the public. What has passed in the sick chamber, and the memorandums which the deceased have left behind them, we believe, are in some cases most effectually used, by confining them to the circle of near and sorrowing friends. We have been glad to learn that the general principles which we have endeavoured to act upon, with reference to this work, have been, in the main, satisfactory to its readers. The

* Annual Monitor 1843.

exercise of editorial discretion, with reference to the communications made to us, has sometimes been painful to our feelings, and we are well aware that our duty has been imperfectly performed. We wish it to be borne in mind, that our office is not at all to judge the correctness, or otherwise, of the opinions expressed respecting deceased parties in the communications made to us, but merely to consider, whether what is said is calculated to interest and instruct others ; and of this we believe it will be admitted, that the judgment of the nearest friends is very apt to be biassed by their feelings. That which affects and rightly stimulates ourselves, we are, and not unnaturally, but often mistakenly, led to suppose will have the same influence upon others, though under different circumstances.

Whilst endeavouring to guard against any injurious influences, in connexion with the publication of the Annual Monitor, we are sincerely desirous to avoid fastidiousness, and the discouragement of our friends in the free communication of what they may esteem suitable materials for our work. We consider their communications to be confidential ; and we can truly say, it has always been with reluctance that we have, in any case, declined the insertion of what has been sent to us.

TABLE.

Shewing the Deaths, at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1843—44, 1844—45, and 1845—46.

AGE.	YEAR 1843—44.			YEAR 1844—45.			YEAR 1845—46.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	12	12	24	22	4	26	20	9	29
Under 5 years	20	19	39	35	8	43	31	22	53
From 5 to 10 "	2	5	7	3	5	8	6	4	10
" 10 to 15 "	4	1	5	3	6	9	1	6	7
" 15 to 20 "	3	7	10	10	10	20	7	4	11
" 20 to 30 "	9	16	25	12	5	17	11	16	27
" 30 to 40 "	8	13	21	13	15	28	6	13	19
" 40 to 50 "	11	15	26	7	16	23	7	17	24
" 50 to 60 "	10	21	31	14	26	40	14	12	26
" 60 to 70 "	33	37	70	22	23	45	31	35	66
" 70 to 80 "	22	41	63	36	38	74	22	36	58
" 80 to 90 "	13	25	38	7	30	37	19	33	52
" 90 to 100 "	4	3	7	3	7	10	1	4	5
All Ages.....	139	203	342	165	189	354	155	202	357

* The numbers in this series are included in the next, "under 5 years."

Average age in 1843—44, 50 years and 9 months.

Average age in 1844—45, 50 years, 1 month, and 6 days.

Average age in 1845—46, 49 years, 3 months, and 16 days.

THE
ANNUAL MONITOR.

OBITUARY.

JOSHUA ABELL, *Dublin.* 50 2mo. 3 1846

The Publishers of the Annual Monitor can still supply their Friends with copies of the several numbers of the NEW SERIES of the Work, commencing with 1843; and also with copies of many of the numbers of the preceding series.

Apply to GEORGE HOPE, York.

The illness which so soon terminated the mortal course of this beloved member of a large

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No. 5.

Shewing the Deaths, at different Ages, in the
1843

AGE.	Year 1843	
	Male.	Female.
Under 1 year*	12	12
Under 5 years	20	19
From 5 to 10 "	2	5
" 10 to 15 "	4	1
" 15 to 20 "	3	7
" 20 to 30 "	9	16
" 30 to 40 "	8	13
" 40 to 50 "	11	15
" 50 to 60 "	10	21
" 60 to 70 "	33	37
" 70 to 80 "	22	41
" 80 to 90 "	13	25
" 90 to 100 "	4	3
All Ages.....	139	203

* The numbers in this series are
Average age in 1843
Average age in 1844
Average age in 1845

During the years

1845-46.	
Male.	Total.
9	29
2	53
4	10
6	7
4	11
6	27
3	18
7	24
2	26
5	66
3	58
3	52
1	5
2	357

THE
ANNUAL MONITOR.

OBITUARY.

JOSHUA ABELL, <i>Dublin.</i>	50	2mo.	3	1846
REBECCA ABBOTT, <i>Cork.</i>	84	6mo.	8	1846
MARY ABBOTT, <i>Wigton.</i>	75	12mo.	13	1845
Widow of Edward Abbott.				
JOHN ADKINS, <i>Milton,</i>	83	7mo.	2	1846
<i>near Adderbury, Oxon.</i>				
FRANCES ALDERSON,	81	3mo.	11	1846
<i>Preston.</i> Widow of Simon Alderson.				
ELIZABETH ALEXANDER,	75	3mo.	19	1846
<i>Leighton Buzzard.</i> Widow of Edward Alexander.				
ELIZABETH ALEXANDER,	39	7mo.	16	1846
<i>Goldrood, near Ipswich.</i> Daughter of the late Samuel Alexander.				

The illness which so soon terminated the mortal course of this beloved member of a large

family circle, proclaims afresh to survivors the language, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh;" and this brief notice is laid before the reader, in the desire that the evidence which her deathbed gave of the value of this state of readiness, may stimulate to a like preparation in time of health for the solemn change.

The following extracts from her memorandums, show the state of her mind for some time previous to her decease.

10th month 25th, 1835. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.' How great is the goodness and condescension of God! When we contemplate His wonderful works, which he hath done, both in heaven and on earth, how insignificant does man appear! yet, insignificant as he is, the Son of God came down from his glory in the heavens to instruct him on earth; and, what is far more, he died a cruel and igno-

minious death, that man might live for ever with him in his glory. How astonishing that we can ever feel any pride in what we can accomplish or learn, when we are but as an atom in this vast universe."

11th month 27th, 1836. "Oh Lord! in the anguish of my soul, I earnestly desire that the great sinfulness of my thoughts may be forgiven. It is not at the outward conduct and actions alone that thou lookest, but also at the heart. Our conduct may appear to ourselves and to the world unobjectionable, whilst the heart may be full of iniquity; and I now feel that for a considerable time I have been giving way to worldly thoughts and inclinations, until they have almost entire dominion over me; and I feel but little inclination or ability to come to Thee. Oh! I entreat thee, pardon me for the sake of thy beloved Son, and help me to resign every earthly wish. I know I cannot, without the assistance of thy holy Spirit, think a good thought; therefore I beseech thee to aid me, and to draw me nearer and nearer to thyself."

10th month 13th, 1839. "My mind was touched at meeting this afternoon by that expression,

in allusion to the barren fig tree, 'Spare it yet another year.' I am indeed a barren fig tree; my heart has been for a length of time so hard, nothing has made any deep impression, I have not really repented of my sins, though I have been unhappy, and conscious that they are very many. If I am in mercy spared another year, may my heart be really softened; may a deep sense of my sins be given me, and ability afforded earnestly to seek for forgiveness through the merits of my Redeemer, who has indeed had cause to be displeased, and to withdraw his presence, so that I have had no comfort or consolation from His holy Spirit, but have gone mourning on my way."

6th month 28th 1841. "What need there is for constant watchfulness when pleasure surrounds our path, that we may not be too much occupied and engrossed with it, so that we forget the joys of Heaven; and on the other hand, when sorrow is our portion, that 'anxious care' may not 'invade our heart and rankle there,' so as to deprive us of that hope which maketh the heart to rejoice even in affliction."

7th month 3rd, 1843. "Frequently as I have

had to mourn over my sins of late, yet my Heavenly Father has also permitted me at times to feel much peace and happiness, for which I desire to thank Him, and praise Him. May it also excite me to be constantly watching unto prayer, that I may not yield to the temptations which continually beset me. God knows our most secret thoughts, nothing is hid from Him. Then how needful it is to be constantly upon the watch that we may not grieve his Holy Spirit."

12th month 31st. "Oh my God! I entreat thee to make the way plain before me; withdraw not thy Holy Spirit, let it lead me and guide me. Oh! draw me closer and closer to thyself, that I may not wander again so far from the right path, and be left in a labyrinth, where I can find no way to escape. The future seems all dark and gloomy, and for want of faith in Thee, I am constantly tormenting myself with doubts and fears. Oh! for more faith and resignation, and ability to yield myself up entirely to Thee, and to say, 'not my will but thine, Lord, be done.'"

7th month 1st, 1845. "How much have we been favoured lately, with 'line upon line, precept upon precept.' Great indeed will be our

condemnation, if we do not profit by these great advantages. 'Those who knew their Lord's will, and did it not, shall be beaten with many stripes.' Now can any of us plead ignorance? Oh! I do earnestly desire to take a more decided stand on the Lord's side;—to be more regular in my private retirement before the Lord, not to allow so many unimportant things, when compared with eternity, to stand in my way."

1st month, 1846. "Oh! may I begin the entries of the present year with a record of contrition and faith on my part, and of grace, of pardoning and sustaining grace, on that of my Saviour. May I never forget his goodness and mercy: He has indeed been very gracious to me, and not dealt with me according to my sins. Let me from henceforth be pressing forward. 'Forgetting those things which are behind, and reaching forth unto those things which are before,' may I 'press toward the mark for the prize of my high calling of God in Christ Jesus.'"

1st month 18th. "This is my great fear, that I shall not run with patience the race set before me. The enemy besets me on every hand, and when I think one sin is overcome, another assails

me. Oh! for more faith, and patience, and confidence in my Saviour."

2nd month 6th. "Yesterday at meeting I enjoyed such sweet and peaceful feelings, and desires were so raised in my heart that I might become entirely the Lord's, that I hope not soon to forget it. Our unwearied enemy is ever upon the watch to insinuate himself. May I also watch, and seek strength to resist him.

How delightful must that land be, where there will be no more sin, where Satan will have no more power over us. Oh that I may have an entrance there! If our conflicts here are great, sweeter will be the rest hereafter. Oh that I may cling to Jesus, that I may still look to Him to save me! He will cast out none who come unto Him. Sweet thought, let this be my consolation."

The following memorandum which was found in pencil in her pocket, is believed to have been written the day before she was confined to her bed, viz. 10th of 7th month, 1846. She had then been nearly a month under medical care, but immediate danger was not apprehended till the following morning.

Heb. xii. 1, 2, 5, 6. "May I derive encouragement from this text, and looking to the Author and Finisher of my salvation, leave all without murmuring in his hands; bearing and suffering what he may please to lay upon me, and endeavouring to say in all things, 'Thy will, O Lord, not mine, be done.' Whether this illness is to be unto death or not, may it be for the glory of God, and the everlasting benefit of my soul."

On the 11th she more than once remarked, that the illness was a very unexpected one to herself, and on the following day, after enquiring the doctor's opinion, and being informed that he considered her recovery very doubtful, she said that she had thought much about it, but had not felt alarmed at the prospect of death; that she did not feel quite the assurance that could be desired of her safety, but hoped the quietness that was permitted her was not a false rest. She then, with entire composure, gave several little directions to be observed in the event of her not recovering, and said she was not fitted to bear much, and hoped to be spared a long illness, but trusted she should be preserved in patience.

Not long after this she exclaimed, "Oh I am

so distressed! I am afraid I am deceived, I have not looked at death as so awful a thing as I ought to have done." Being reminded that these doubts might be sent for the trial of her faith, and that it was well to examine closely the grounds of our rest;—that it was not her own righteousness on which she could depend; she replied, "Oh no! I have none, I have only the mercy of God in Christ Jesus to depend upon." Encouragement was held out by the revival of some precious Scripture promises, and prayer was offered on her behalf; after which she lay quiet awhile, and then said "I feel calm again, my hope is restored."

This sifting season was a confirming evidence to those around her, that the peace which she appeared afterwards to enjoy with scarcely any interruption, was not apathy, but the blessed effect of reconciliation with God through his dear Son.

On the morning of the 13th, appearing to be very near her end, she calmly took an affectionate leave of all her family present; and the hope being expressed to her, that all was peace within, she emphatically answered, "Yes."

From this apparently dying state she revived,

and continued with alternations of faintness and severe spasms, until the morning of the 16th. She sometimes said, "I am not able to pray, all I can do is to look up." On one occasion, fearing she had given way to a murmur, she immediately begged forgiveness of her Heavenly Father; and at another time, when in great suffering, said, "I am getting so agitated, I thought I was going to bear all with patience, but I am losing my calmness, pray for me." At another time when the spasm on her breathing was very severe, she said, "Do not let this alarm you, do not let what you see me suffer make you afraid to die. God can give you strength as he does me." Thus, whilst occasionally reminded of the weakness of her own unassisted strength, was she supported by Him whose strength is made perfect in weakness, through all that He saw meet to lay upon her; and at the close, her prayer for an easy dismissal was mercifully granted, and she passed without a struggle to the land of spirits, entering, we reverently believe, into the mansions of eternal rest.

HENRIETTA ALEXANDER, 3 9mo. 8 1846
Stoke Newington. Daughter of George W.
and Sarah C. Alexander.

- JOHN ALLASON, 70 4mo. 11 1846
High Bank, near Pardshaw.
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Stoke Newington.
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Lurgan. Wife of Timothy Bell.

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THOMAS BIDDLECOMBE, <i>Shapwick, near Street.</i>	52	12mo.	20	1845
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JOHN BISSELL, <i>Charlbury.</i>	73	10mo.	10	1845
SARAH BLUNSON, <i>Northampton.</i> Wife of William Blunson.	77	8mo.	28	1846
JOSEPH BOND, <i>Scotby,</i> <i>near Carlisle.</i>	82	9mo.	22	1846
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MARY BOULTER, <i>Yarmouth.</i> Widow of Joseph Boulter.	78	11mo.	14	1845
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Warrington, Lurgan. Widow of John Chambers.
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- RACHEL CHANTLER, *London.* 35 4mo. 12 1846
 Wife of Joseph R. Chantler.

SARAH CHAYTOR, *Brookdale*, 64 3mo. 1 1846
near Clonmel.

MARGARET CHOAT, 54 9mo. 18 1846
Birmingham. Wife of Christopher Choat.

THOMAS CHRISTY, 69 6mo. 15 1846
Broomfield, Essex. An Elder.

This dear friend had, for many years, acceptably filled the station of Elder.

In early youth, his mind was graciously visited by the day-spring from on high ; and through its blessed operation, he was drawn to seek the favour of God ; and it became his earnest desire to walk in the strait and narrow way that leads to the heavenly kingdom. His attachment to the principles of truth, as professed by Friends, was strong and undeviating ; and his solicitude was great, that the knowledge and love of these principles might be extended in the earth. He manifested his deep interest in the promotion of the Redeemer's kingdom, by several times accompanying Friends, who, under the influence of gospel love, were engaged in visiting some of the nations of the European continent. About the 54th year of his age, he left an extensive mercantile business in London, and settled with his family, in

the vicinity of Chelmsford. He was not long permitted to enjoy this retreat, ere he was visited with a severe affliction in the death of his beloved wife, who had been to him a true help-meet in the things of God, as well as in relation to his domestic duties. He deeply mourned the loss sustained, not only by himself and his children, but also by the Church, of which she had been a well-qualified minister of the gospel of Christ.

Thomas Christy was a man of few words, and naturally diffident. In the right conducting of the discipline of our Society, he felt a deep interest; yet he was remarkably backward in the expression of his sentiments on what passed in our meetings, in connexion with it. The following extracts from some memorandums which he has left behind, may prove encouraging to those, who, like himself, may be amongst the hidden stones of the spiritual building.

6th month 2nd, 1839. "Last evening I returned home from the Yearly Meeting. I think the meetings all through, have been, (but some more particularly,) *favoured* occasions. The whole have been the quietest that I remember to have attended. I desire to feel reverently thankful,

and humbled, under a sense of the Lord's mercies granted to us who are so unworthy. I believe it was not needful for me to speak on any subject, but to endeavour to keep under a weighty exercise of mind, in which I believe is our safety ; and as the eye of the mind is turned inward to the Lord, this exercise is made helpful to the meeting, and blessed to ourselves. Deep was the travail of my soul, that I might long retain a sense of the Lord's goodness, and that my daily walk might be more and more according to the divine will : and though I felt deeply abased under a sense of my short-comings, and depressed in my lonely condition, yet, in wonderful condescension, in the last few minutes of the meeting, I felt the Lord's gracious assurance, in words as intelligible to my mind as ever words were to my outward ear ; 'I will support thee and sustain thee. Be thou faithful'—at which my soul bowed in reverent thankfulness for such great mercy ; and oh ! the renewed desire it brought with it, that I might become increasingly dedicated to the Lord, and watch *most carefully* against the world's having an undue place in my affections."

For several years previous to his decease, the

health of Thomas Christy appeared gradually to decline; and during the latter part of the year 1845, symptoms of increasing indisposition indicated that his day's work was nearly accomplished. In the prospect of a termination of his earthly course, he was deeply concerned, that the all-important work of the soul's salvation might, through infinite mercy, be fully experienced; and at seasons, his humbled spirit was favoured with the manifestations of redeeming love, to his unspeakable consolation.

On the 26th of 3rd month, he writes, "While lying on the sofa in my chamber poorly, having my mind clear and collected, and turned inward to the Lord, with a sense of heavenly goodness, the Lord, by his Holy Spirit, was mercifully pleased to make me this gracious promise, 'I will pardon all thy transgressions: thy sins and thine iniquities will I remember no more.' Oh! the peace, the comfort, and sweetness, which followed, can hardly be described."

As the spring advanced his illness became more confirmed, and his strength sunk greatly. On the 24th of 6th month, he expressed his firm belief, that he was drawing towards the close

of all things here, and shortly afterwards added emphatically, "Oh! I can never doubt the goodness and mercy of God in Christ Jesus to me, for one instant:" and although from extreme physical weakness, his spirits were often much depressed, yet he never throughout the remainder of nature's conflict, appeared to lose this blessed confidence. He was often engaged in prayer, and even in times of great bodily suffering, he was enabled, as he thankfully acknowledged, to stay his mind on the Lord. "But," said he, "I have nothing to trust to but the mercy of God in Christ Jesus. I do not depend on any righteousness of my own, my own righteousness is as filthy rags."

He repeatedly expressed his belief, that the Lord's work was progressing in the earth, and that his kingdom would yet be seen to spread among the nations.

On the 2nd of 6th month, he said in reference to his decease, "The time I think is near, but I desire patiently to wait the Lord's time." He frequently supplicated for a release from the conflicts of the body; and that the Lord would, in his mercy, be pleased to grant him an easy

passage. On another occasion he said, "My poor mind is sometimes so filled with thanksgiving and praise, that I think the time cannot be long."

Early on 6th day morning, the 13th of 6th month, it became evident to those around him, that the dawn of that day which he had so longed for, was now approaching. He took leave of such of his family as were present, and also of a faithful attendant; again and again affectionately pressing the hand of each. During many of the last hours in which the spirit was detained in its worn and afflicted tabernacle, although unable to articulate, his hands were raised and clasped in the attitude of prayer, which, though not audible on earth, we undoubtingly believe, ascended as incense before the throne of God and the Lamb.

ANNA MARIA CHRISTMAS, 65 1mo. 18 1846
Brampton, near Huntingdon. Widow of Thomas Christmas.

MATTHEW CLARK, 53 4mo. 5 1846
Osmotherly, near Northallerton.

MARTHA CLARKE, *Sibford* 88 12mo. 23 1845
Gower, Oxon. Widow of William Clarke.

- JOANNA COLES, *Buckingham*. 74 2mo. 12 1846
Widow of Joseph Coles.
- GEORGE COLLAR, *Southport*. 67 12mo. 28 1845
- ELIZA COLLINSON, *Halifax*. 4 3mo. 9 1846
Daughter of Thomas and Mary Collinson.
- MARIANNA COOPER, 6 2mo. 13 1846
Doncaster. Daughter of William and Jane S. Cooper.
- SUSANNA COTTER, *Cork*. 80 12mo. 29 1845
Widow of George Cotter.
- MARY COOK, *Wellingboro'* 80 4mo. 30 1846
- MARY COOK, *Kettering*. 82 8mo. 3 1846
Widow of Samuel Cook.
- SARAH CRANSTONE, *Hemel*, 82 12mo. 25 1845
Hempstead. Widow of Joseph Cranstone.
- EMMA CROWLEY, *Croydon*. 41 12mo. 27 1845
Wife of Charles S. Crowley.
- THOMAS DEARDEN, *Halifax*. 83 3mo. 10 1846
- SARAH DEARDEN, *Halifax*. 87 10mo. 29 1845
Wife of Thomas Dearden.
- MARY DEATH, *Darlington*. 76 2mo. 2 1846
- ELIZABETH DEVITT, 84 3mo. 30 1846
Ballinakill, Ireland.
- MARGARET DODSHON, 82 10mo. 8 1845
Stockton-on-Tees.

MARY DOUBLEDAY, *Epping*. 67 6mo. 28 1846

Wife of Benjamin Doubleday.

THOMAS DOYLE, *Cotham*, 55 3mo. 12 1846

Bristol.

MARIA ANNE DUDLEY, 2 1mo. 2 1846

Roscrea, Ireland. Daughter of Samuel and Amy Dudley.

GEORGE EARNSHAW, 62 2mo. 2 1846

Oldham.

SUSANNA EARNSHAW, 77 10mo. 16 1845

Brighthouse. Wife of John Earnshaw.

ANN ECROYD, *Lomeshaye*, 24 5mo. 29 1846

near Burnley. Daughter of William Ecroyd.

She was from early infancy of a delicate constitution; and, until she was turned two years old, there appeared very little prospect of her being reared. After that period, she gradually gained strength, and, with the exception of the diseases incident to childhood, enjoyed a comfortable degree of health until she was nearly thirteen years of age, when a severe attack of typhus fever for several weeks rendered her life very uncertain. In a few months, however, she was favoured to recover her strength, and was well enough to be again placed at school, to

finish her education. Her return home, to form one of the family circle, was hailed with much pleasure, as she was of an affectionate disposition, and of very lively spirits ; and her general conduct and demeanour were such as to gain the esteem and love of her relatives and friends. She was, notwithstanding, subject to the temptations of the enemy of all good ; and felt sorrow for giving way thereto, as is recorded in memoranda which she left behind her. In reference to this period of her life, she writes, " In my younger days, I was, like most children, given to mirth and playfulness ; and also at times fell into temptation, so far as not to speak the truth. One instance I well remember, which has since given me much pain and sorrow of heart, but which, through the mercy of my Saviour, who is ever ready to forgive, will I humbly trust be blotted out. Whilst I was at school, I do not remember that I ever told a direct untruth ; still I was very much given to an impertinent manner of answering my teachers, and to doing things which I knew to be contrary to what they told me to be right ; and in that way I gave myself up to the evil one."

Soon after she left school, the decease of a dear cousin, near her own age, was a close trial to her. In reference to this event, she has left this memorandum :—2nd month, 1840. “After the death of my dear cousin, I felt very low. The thought of one so young, like myself, being called away from earth, and that I did not know but I might be the next, flashed across my mind ; but these things did not then take that root which was needful to bring me to a sense of my poor lost state. Oh ! that it had wrought upon me that which it was, I fully believe, designed to do ; viz., to bring me to see the need of a preparation, even in youth, for an eternal state.” Her feelings, at the period when her own health began to decline, are thus recorded by herself ; “In the spring of 1841, it pleased Divine Goodness, who alone knoweth best what is good for the children of men, to afflict me with a cough, which, not abating towards the end of the year, it was thought best to consult Dr. ———, of Leeds, whither I accordingly went. He told me that he could not flatter me, he thought there was decidedly disease of the right lung, but that with great care it might for the present be retarded.

My feelings at that time were not very poignant ; I was induced to hope it was not so bad but that it might be removed ; still the thought of eternity would often flash across my mind. My dear friends were, I dare say, more anxious than I, not that I felt peace of mind to be my portion, but my hopes were in the doctor's skill : truly I was trusting in nothing but a fleshly arm."

In the spring of 1843, an attack of inflammation on the lungs increased the anxiety of her friends, and she was much concerned herself ; "but," she writes, "my heart remained hardened like Pharoah's, and after the attack subsided, I settled down again as before, not remembering my former mercies. Oh ! were it not that the Lord is a long-suffering God, how should we hope, after all his former visitations, that He would forgive?" In reference to a journey undertaken in the summer of 1843, for the promotion of her health, she records, "I returned home recruited in body, but not at peace in mind ; still longing for the time when I could live more entirely to the Lord."

Whilst watching, with anxious interest and solicitude, the alternations of their beloved invalid's

varying state of health, her friends were thankful in being favoured to believe that the dispensations were blessed to the subject of it ; as it was evident that her religious impressions were gradually deepening, and her affections more and more intently fixed on things that pertain to salvation and eternal life. Her religious experience is in some degree exhibited in the following extracts from her memoranda. 1st month, 1844. " Had a visit from my dear friend ———. Having scarcely recovered from the rheumatic fever, he came to dine here that he might see me ; and after dinner he had a religious opportunity with me, and a few words to dear father : we were alone. Oh ! I hope never to forget the arousing manner, truly searching yet persuasive, in which he was led to address me ; assuring me, that by a humble prostration at the footstool of the Lord, and in that alone, we must find mercy ; and then he doubted not but my affliction would be sanctified to me ; the Lord was not a hard master, if I would only give up : He does not afflict willingly, but only chastens that He may shew His love to us ; &c."

6th month, 1844. " Though at first I might

treat ——'s close remarks with a high spirit, yet He who visiteth the children of men by his power, and is able to soften them and bring them into subjection to his will, has from that time caused me to desire, sincerely, I trust, to be able to look unto Him in faith, and that He would shew me what He required. About this time, on attending meeting, a friend stood up with these words;—‘thy whole heart, my son, my daughter,’ adding that the Lord required the whole heart. Well! I thought, that is what I wished to know: and I felt almost to tremble. Thus was the Lord’s mercy again and again extended. The following winter I was mostly confined up stairs; my mind, still at an unfixed point, as it were striving betwixt doubt and fear. I longed to be able to say in sincerity the Lord’s prayer, and to call the God of Jacob *my* Father.”

4th month, 12th, 1845. “Arrived safely at Leeds;—in about a fortnight I was taken poorly. Though I might appear cheerful, my mind was much distressed at times. I had been able to attend meetings a few times, and on one of these occasions, hearing this message, ‘To-day if ye will hear my voice, harden not your hearts, &c.,’

delivered as it were to myself, by the same instrument from whom I had heard it before, I almost wished,—though how wicked it was, and I am ready to shudder when I think of it,—he would not always repeat that, and that I had not heard him. Thus, when the mind is under sin, how does it dislike to be told of its danger! Yet still, though very unworthy of such a proof of Divine mercy, I was favoured before the meeting broke up, to lay hold of a little hope and encouragement from this passage, ‘When thou saidst, seek ye my face; my heart said unto thee, thy face, Lord! will I seek,’ quoted by another dear friend. I cannot help thinking these were a warning and an encouragement for me, as I do not in general retain passages in my remembrance, and yet these often recur. When thinking of leaving Leeds, a fresh attack appeared, of inflammatory action, about the region of the heart; and Oh! what I felt in my mind at times when left alone! How did I crave of my Heavenly Father, that He would look with mercy upon me, and forgive me my sins! And this query, ‘What shall I do to be saved?’ would at times arise, when my heart was overflowing and the tears streamed,—though

the cause was only known to the Lord and to myself."

During this illness, she on one occasion observed to a beloved relative, that she thought she should not get better; and added, "If I do'nt, what will become of me? Oh! what must I do? What must I do?" She was recommended to look unto Him who had given her to see her unfitness to stand in His presence; with whom there is forgiveness, and also plenteous redemption. "But," continued she, in deep mental distress, "do pray for me." Her attention was directed to the Lamb of God, that taketh away the sin of the world; and she was encouraged to look unto him who had so mercifully followed her, believing that He who had begun a good work in her, would carry it on unto perfection; as it is promised, "a bruised reed shall He not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth." After a pause, with a countenance strikingly expressive of gratitude and love, dear Ann exclaimed "He will bring forth judgment unto truth I can believe, and finish the work begun; because of his mercy He saveth us, and his mercy endureth for ever."

In the Eighth month, 1845, during a severe dropsical affection, which greatly increased the apprehensions of her friends, as well as her own, she did not experience that sense of acceptance which her soul longed for, as is evinced by the following remark. "When, in the Eighth month, I was so ill that I scarcely knew whether a week longer might be my portion here, Oh! how was I pained to think that I might have to part from those loved ones on earth, perhaps for ever; but that would have been nothing, could I have seen one ray of hope for myself to join them in an enduring and better country. But the God of compassion, whose mercy fails not, knew my heart, and in his adorable goodness was pleased once more to restore me."

12th month 31st, 1845. "Two years have now nearly passed over since the voice of warning was closely sounded in my ears, by a dear friend, who has I trust been the means, in the hands of an over-ruling Providence, of turning me seriously to look towards ensuring a certain hope of true and lasting peace, for 'my immortal part, the never-dying soul.' And though the past year has been, for the greater part, one of sorrow

and anguish of soul, and I have been twice brought to the brink of the grave with a soul little fit to be called to its account, still has the Lord, in his unbounded mercy, been pleased to restore me ; and I trust that, having profited by former things, I may see the necessity of steadily maintaining the desire to be found trusting in, and seeking the Lord, who loveth me so much. And having in some measure experienced true peace, may I continue earnestly to press after an increase of it, in the ability and measure which God the Father may be pleased to grant me."

1st month 1st, 1846. "Desires arose to the Lord, that He would be pleased to enable me to spend the coming year, should it be granted me, in closer and nearer fellowship with Him, my Redeemer and Sanctifier ; and that He would also increase my faith and patience, and grant me more of his Holy Spirit, so that I may feel a deepening in the life of true religion, and consequently an increase of all Christian graces : He alone can prepare my heart for such blessed results. And may love to my Heavenly Father and his Son, be the foundation of my desires and actions, and thereby a similar feeling will

be ensured towards my fellow mortals, all the world over, and a closer feeling to those of my own family and faith. Oh! guide me, instruct me, and teach me thy holy will, and of all that pertains to thy kingdom; that so I may be prepared to lay hold of all thy mercies, when thou shalt say 'it is enough,' and be admitted, in unmerited mercy, but for my Saviour's sake, to a never-ending eternity of joy and bliss, and join the blessed company who sing praises—high praises to their God."

1st month 18th. "Have felt more peaceful today, and more of the love of God shed abroad in my heart. How I long to learn more of this love, and also of the Lord's power in my heart; so that with his help I may walk before him as is well pleasing in his sight; that I may know fear to be put aside, and love to reign instead: then shall I be able to look forward to the end of time with joy, and true peace will attend me. Do thou, Oh! my gracious Father! enable me, for thy Son's sake and thy mercies' sake, to attain to this true peace with thee! Clothe me with the mantle of my Saviour's righteousness, and then I shall be safe! Grant me faith and

patience to the end, whether it be sooner or later ; and prepare me for it ! Grant me, Oh Lord ! resignation to thy holy will, whatever it may be ; and strengthen me to hold out to the end, whether mine be a state of suffering, bodily, or mentally, or both."

2nd month 10th. " This morning my circulation felt very bad, but I felt peaceful in mind. I trust something of that true peace was experienced, which is as an anchor to the soul both sure and steadfast ; and I feel desirous to press after more of this, which will be the only availing sort in the hour of trial, when we may be called hence ; viz., to feel that we are at peace with our Maker, having worked out our soul's salvation with fear and trembling. And Oh ! I have desired that thou my dearest Saviour wouldst sustain and help, and grant an evidence that all will be well, whenever thou mayst see meet to call me away from time to eternity."

2nd month 15th. " Oh ! the love of God ! How do I long to love him more, and to feel more of his love shed abroad in my heart :—true love ! When contemplating what the Lord has done for me, in many, many ways of late time, I

am almost lost in admiration of his goodness! One thing flashes on my mind after another in such quick succession! And I am, I trust, not least aware, how he has preserved my health, to the healing for a time (whether longer or shorter known only to him) of my diseases. How thankful ought I to be; and I do desire to be. And under a feeling of unworthiness and littleness, this language often arises in my heart, 'What shall I render unto the Lord for all his benefits? What can I do for one who hath done so much for me? Oh! my Heavenly Father! (for I now feel as if I could truly say Father) if thou shouldst see meet still more to strengthen my weakly frame, let me not relax in my endeavour to live daily in thy fear, and to seek thy face; that so whether I live longer or shorter, I may at last join that happy number, who rejoicing in thy love, sing praises—high praises unto thee and to the Lamb. My rambling thoughts are often a great trouble to me; at times I am almost despairing; they will intrude, in spite of any effort of mine. Thy help, dearest Saviour, can alone avail, and I do crave it; that I may thereby be enabled to overcome these; and that there

may also be a daily striving after more true holiness."

2nd month 27th. "How very busy is Satan! Oh! may I be preserved from being overcome! Merciful Father, for thy dear Son's sake, help me; let him not prevail, but enable me to overcome him. Teach me thy will, O Lord! Lead me in a plain path, and what I know not teach thou me. This evening I have felt true desires, I trust, of loving the Lord; and will he not enable me to do so? His promises are said to be sure. Oh! protect, and help me; guide me in thy truth, for I desire to do what is thy will, and to be resigned, whether it be to life or death. Oh! that I could feel that peace of mind which was formerly my portion; the Lord has been pleased to hide his face, as it were, and I am afraid all my prayers seem as nothing; my Bible does not feel to yield me that consolation it formerly did, and the enemy is doubly busy; yea, I almost fear he will overcome: but still *through all* there is a glimmering of hope that, in the Lord's time, I shall feel peace. Oh! if I have climbed up an easier way into thy kingdom, or in seeking thy kingdom, be pleased to lead me in

the right way! and in thine own time grant true peace; till then, faith and patience."

3rd month 28th. "I am at times almost doubtful whether I am in the right path; and when I recur to my very peaceful feelings, think whether I was not then mistaken; no surely they were of God, and from him. And are not these doubts permitted to try my faith? I believe so; and am desirous that it may remain firm, and when these trials are overpast, that I may be steadier and stronger. Oh! that they may be rightly endured! Trust in the Lord, O my soul! at all times. This passage from the Psalms often arises in my mind,—'Cast thy burden upon the Lord, and he shall sustain thee.' How encouraging and kind does that passage seem! So must David have felt it."

4th month 5th. "The last few days I have felt the love of God shed abroad in my heart; and at times a longing has indeed been felt, to leave this world and all its cares; and as if I even might hope, that, through my Saviour's love and mercy, I might be admitted into heaven itself. How I long to become settled and grounded in Him, the only hope for any to look to; and to

find peace, true peace, which the world can neither give nor take away. Help me, O Lord ! and strengthen me daily, both spiritually and bodily ; the former is more particularly needful. Oh ! I only long to be found rightly leaning on my Saviour in all things."

4th month 12th. "Frequent are my desires in secret to the Lord, that he would be pleased to make his will clearly known to me, and strengthen me to perform the same to his glory. And this is the language of my heart this morning:—

'My life, if thou preserve my life,
Thy sacrifice shall be;
And death, if death shall be my doom,
Shall join my soul to thee.'

And whilst I feel peace when the first two lines of this stanza are given up to, I desire also that if the last two should be the wise ordering of Divine Providence, I may be permitted a well-grounded hope that, having left the disposal of myself to the Lord, I shall find peace and acceptance through the love and mercy of my dear Saviour: and may be able fully and confidently to believe that my soul will ascend, to

dwell for ever with the Lamb and his followers ; who, having loved him on earth, are permitted to join in singing praises and adoration in his courts above."

4th month 22nd. " I thank thee my Heavenly Father, for the many blessings thou hast of late showered upon me. May I be made willing to make any feeble return, when thou shalt see meet to require any thing at my hands ; and may it all all tend to thy, and thy beloved Son's glory, now and for evermore ; amen. Forgive all my backslidings, and search me thoroughly ; that I may be clean, and that my heart may be made daily a fit habitation for the dwelling of thy Holy Spirit, without which we are as without life, dead unto our best interests. Oh ! may all my dearly beloved friends, and all the inhabitants of this earth, glorify thee more and more ;—seek thee, and thou wilt indeed come unto all who are led to seek thee in sincerity. How I long to have more of the Spirit of Jesus, more of his longsuffering, patience and love."

4th month 29th. " I often feel that the future is a mystery ; but when I am enabled to trust in the Lord, I feel peace. Trust in the Lord,

who ordereth all things well, and in whom is everlasting strength."

5th month 7th. "This day I have attended our monthly meeting at Crawshawbooth. I have not been at one at a distance, for, I should think, two years. I did feel it a privilege, once more to join my friends: and I do desire that I may have profited: how awful if I do not strive to do so!"

5th month 20th. "The last few days my mind has been much concerned that I may be enabled to seek to know the will of the Lord concerning me; and this morning I have prayed that He will be pleased to forgive my former ignorance. Oh! how I sorrow at times, when I bring to remembrance past favours, and think that had I been more thoughtful, and given them that place it was my duty to do, I might have been a useful member of society, and now I seem useless! What would I not part with, if I had my strength as formerly! I long to go to meetings as usual, but cannot. Oh! that I may learn wisdom by my former foolishness; and may the Lord be merciful unto me! Yea, he has been indeed, in that he has not cut me

off, but has given me to see, I trust rightly, the wickedness of my former doings. May I endeavour, for all these mercies, to bless the hand that has in mercy chastened me, and patiently to submit to His holy will!"

5th month 24th. "Have felt poorly the last few days; I desire to be patient. O Lord! grant me an increase of it. Fears have arisen that I do not seek sufficiently earnestly unto the Lord, or not rightly. How stripped do I feel! as if at times I could not collect my thoughts on serious subjects as I ought. I desire also to be preserved from settling down at ease; and to be ever on the watch, to discern when the enemy shall lay his snares to tempt or intimidate me. Oh! how have I desired that my afflictions may be the means of drawing me to Christ, that he may do with me what seemeth him good! I am a poor, weak, frail creature; and I feel truly thankful to think that I have a compassionate Creator and Redeemer, who, I humbly trust, is touched with the feeling of my infirmities, and into whose hands and good keeping I freely surrender myself. Oh! that I was worthy of his protection—of his mercy! Oh! that I may be

able to see my sins of omission, as well as commission, blotted out! Dearest Saviour! forgive them all."

From this time, she was affected with inflammatory action and a good deal of rheumatic pain for several days, which confined her mostly to her bed, as on many former occasions: there did not appear any alarming symptoms, until the evening before the day of her decease; when a high fever came on, which in a few hours was succeeded by a most profuse perspiration: this appeared to exhaust her so greatly that a rapid sinking took place. She did not express much on this occasion:—in reply to a query if she felt much pain, she observed that she was "quite comfortable;" adding, "I hope it is not a false rest; that is pleasant." Shortly after this, a little before one o'clock, she very quietly breathed her last.

Whilst her relatives mourn for the loss of one so dear to them, and so deservedly beloved, they thankfully rejoice in the consoling belief that, through redeeming love and mercy, her spirit has been permitted to join the company "which came out of great tribulation, and have washed their robes and made them white in the blood of the

Lamb." "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

SARAH EDMONDS, *Truro*. 80 4mo. 10 1846
Wife of Henry Edmonds.

RICHARD ESTERBROOK, 67 2mo. 2 1846
Lisheard.

ROBERT EVERETT. 66 11mo. 21 1845
East Harling, Norfolk.

HENRY EVERETT, *Dalston*, 6 12mo. 23 1845
near London. Son of Frederick P. and Priscilla Everett.

WILLIAM FAIRBANK, 75 7mo. 15 1846
Sheffield.

ANN FARRAR, *Bradford*. 46 6mo. 11 1846

HANNAH FENNELL, 45 11mo. 14 1845
Ballybrado, near Caher Ireland.

WILLIAM FENNELL, *Rehill*, 71 4mo. 7 1846
near Caher. An Elder.

JOSHUA BARNES FIELDEN, 69 12mo. 20 1845
Todmorden.

SARAH FINCHAM, *Blandford*, 72 8mo. 6 1846
near Poole. Widow of William Fincham.

ISAAC FIRTH, *Highflatts*. 26 6mo. 9 1846

EDWARD T. FLETCHER, 1 3mo. 11 1846
Dewsbury. Son of Robert and Eliza Fletcher.

MARY FREE, *Leiston*, 82 10mo. 25 1845
Suffolk. Widow of William Free.

ELIZABETH FRY, *Upton*. 65 10mo. 13 1845
Wife of Joseph Fry. See Annual Monitor
1846.

JOSEPH FRYER, *Toothill*, 65 8mo. 28 1846
near Brighthouse. An Elder.

There are no written records, from which to compile any obituary notice, of this much esteemed friend and valued elder in the church. His watchful and humble walk in life bespoke the christian pilgrim, and though a man of few words, he might truly be said to be a preacher of righteousness, in life and conversation.

He loved retirement, and during his latter years especially, passed much time alone, in the reading of the holy Scriptures. But though thus fervent in spirit, he was also diligent in business ; ready, on right occasions, to be employed in the service of his neighbours and friends, either in counsel or action. He was indeed eminently an useful man.

For some years he had had symptoms of

serious disease, and whilst at Matlock on account of his health, he had an apoplectic seizure which terminated his life, after an illness of about ten days. This sudden summons was, we believe, to him neither unexpected nor unwelcome. "Blessed is that servant whom his Lord, when he cometh, shall find watching."

JOSEPH JOWITT FRYER, 39 1mo. 21 1846

Rastrick. Son of Joseph Fryer.

RICHARD GARDNER, 84 4mo. 7 1846

Holbeck, near Leeds.

ELIZABETH GARNER, *Stal-* 68 2mo. 10 1846

bridge, near Marnhull. Wife of Thomas Garner.

HENRY GARRITT, *Islington,* 45 4mo. 23 1846

near London.

ELIZABETH GATCHELL, 57 2mo. 16 1846

Coolegagan, near Rothangan, Ireland. Widow of Isaac Gatchell.

FREDERICK GAYNER, *Filton,* 16 10mo. 7 1845

Glost. Son of John Gayner.

HENRY GELDART, *Norwich.* 22 9mo. 13 1846

WILLIAM EDWARD GELDART, 21 10mo. 11 1846

Norwich. Sons of Joseph and Mary C. Geldart.

The removal of these two brothers, so nearly

at the same time, and both of them just on the threshold of manhood, is affecting and instructive.

The younger, in the vigour and promise of life and usefulness, went from Leeds, where he resided, to Norwich, to attend the funeral of his beloved brother. On reaching his father's house, symptoms of fever appeared, which at once confined him to his chamber, and closed his life in exactly four weeks from the period of his brother's decease. The lesson is urgent! "Work while it is day, for the night cometh, when no man can work."

WILLIAM GIBB, *Edinburgh*. 70 4mo. 27 1846

WILLIAM GILKES, 71 12mo. 28 1845

Hooknorton.

CAROLINE GILLETT, *Brailes*, 14 11mo. 17 1845

Warwickshire. Daughter of John and Eliza M. Gillett.

HENRY GILMOR, *Wakefield*. 19 12mo. 23 1845

JAMES GILPIN, *London*. 82 7mo. 8 1846

ELIZABETH GLENNY, 10 12mo. 26 1845

near Kinmuck, Scotland. Daughter of John and Katharine Glenny.

MARTHA MATILDA GOING, 43 8mo. 3 1846

Altavilla, near Caher. Wife of William Going.

- GEORGE GOOSE, *Hempnell*, 46 2mo. 26 1846
near Tasburgh, Norfolk.
- MARY GOULD, *Coventry*, 82 8mo. 14 1846
 Widow.
- JAMES GRAHAM, 76 8mo. 7 1846
Dean Scales, near Pardshaw.
- MARY GRAVES, *Newington* 85 2mo. 20 1846
Butts, Surrey. Widow of William Graves.
- SARAH GRAY, *Chelsea*. 24 1mo. 25 1846
 Daughter of John Gray.
- THOMAS GREEN, 60 4mo. 26 1846
Blaris, near Hillsborough, Ireland.
- STEPHEN GREEN, 77 12mo. 7 1845
Wallingford, Berks.
- MARY GREENWOOD, 76 9mo. 14 1846
West Ham, Essex. Wife of James Greenwood.
- JOHN GREENWOOD, 61 2mo. 18 1846
Royton, near Oldham.
- AGNES GREENWOOD, 50 12mo. 9 1845
Birks, near Sedburgh.
- SOPHIA GREGG, 11 12mo. 1 1845
Croydon School. Daughter of Francis and Elizabeth Gregg, of Witney.
- MARTHA GUNDRY, *Calne*. 45 5mo. 24 1846.

ISABELLA GUY, <i>Kendal.</i>	38	3mo. 14	1846
Daughter of Rachel Guy.			
MARY HARDACRE,	23	9mo. 17	1845
<i>Bramley, near Leeds.</i>			
JOSEPH HALL, <i>Newcastle.</i>	18	9mo. 20	1846
Son of Isaac and Mary Hall, of High Studden, Allendale.			
ANN HALL, <i>Worcester.</i>	96	10mo. 16	1845
Widow.			
ELIZABETH HANBURY,	89	5mo. 30	1846
<i>London.</i>			
THOMAS HARDING, <i>Chesham.</i>	81	1mo. 24	1846
GEORGE HARDING,	77	7mo. 17	1846
<i>Tottenham.</i>			
MARTHA HARRIS,	69	10mo. 30	1845
<i>Sunderland.</i> Widow of Thomas Harris.			
HANNAH HARRISON,	69	5mo. 26	1846
<i>Leighton Buzzard.</i> An Elder. Widow of James Harrison.			

From an early age, this dear friend was known as a consistent member of our religious society; exercising a remarkably maternal care over those who were younger than herself, and being exemplary in the diligent attendance of meetings for worship and discipline. Her father occupied a

farm at Sledwick, in the county of Durham ; and the family having four miles to travel to meeting, and several of them being in poor health, Hannah was frequently the only one who was able to attend, and she generally rode alone on horseback. Almost the only impediment to assembling with her friends, that her persevering zeal was unable to overcome, was that of deep snow, by which she was prevented from opening the numerous gates that lay on the lonely cross-road which she had to take.

Some time after her marriage with James Harrison, they settled at Ackworth: it was their delight to help and serve those whom they believed to be the disciples of Jesus ; and their hospitality was liberally exercised toward numerous friends who visited the Society's school in that village ; their kindness, also, to their neighbours of various classes, rendered them much beloved.

Some years after Hannah Harrison became a widow, a considerable reverse occurred in her circumstances ; on being informed that this was the case, she received the intelligence with the calmness becoming one whose foundation was laid upon the Rock of Ages, and whose building the

storms of time could not shake. She cheerfully acquiesced in restricting her expenditure, and dwelt upon the comforts which remained to her, rather than on those which it was needful for her to relinquish. It was at this juncture that she removed her residence to the village of Chelsea, near Leighton Buzzard; here, as well as when residing in Yorkshire, she filled acceptably the station of elder.

In the latter years of her life, she often attended meetings, both at home and at a distance, under great bodily infirmity. After being more than usually unwell, in the spring of 1846, she went to London, where she was at several of the sittings of the Yearly Meeting of Ministers and Elders. At this time she was so feeble, as to require assistance in walking up to her seat, but she took a lively interest in the proceedings of the meeting, and expressed her concurrence with the religious concerns of those, who believed themselves called to labour in the gospel in foreign lands, and her desire for their encouragement in their work of faith and labour of love. And on referring to the feeling of the divine presence by which these meetings were overshadowed, she said that these

sweet meetings had far more than compensated for her effort in coming to them. She was also present at two of the early sittings of the women's Yearly Meeting, in which, notwithstanding her great bodily infirmity, the sweetness of her countenance strikingly portrayed the calm stayedness of her soul upon the Lord.

She became more unwell on the 21st of 5th month, but joined some friends at tea at her lodgings on the 24th, with whom she conversed cheerfully on subjects connected with the welfare of our religious society. On retiring for the evening, she was much exhausted, and life seemed to be at a low ebb. She had long lived habitually under a sense of the uncertainty of time, and had settled all her affairs, so that now she appeared to have nothing to do, but to wait for the summons of her Lord. Under these circumstances she seldom spoke, except in answer to a question ; and a few hours before her decease, on inquiry being made by a friend who attended upon her with sisterly kindness, if she were comfortable, she replied : " Comfortable,—very comfortable ; happy ! happy ! " Death stole quietly and almost imperceptibly upon her, and in this tranquil state she passed from time to eternity.

- WILLIAM HARRISON, 19 5mo. 17 1846
Westhoughton, Lancashire. Son of Henry
Harrison.
- ROBERT HATTON, 58 5mo. 10 1846
Lee Bank, near Cork.
- SUSANNA HEATH, *Thorley,* 70 8mo. 5 1846
near Bishops Stortford. Wife of Joseph Heath.
- JOHN HEATON, 33 5mo. 8 1846
Wexford, Ireland.
- GEORGE HEIGHINGTON, 86 9mo. 14 1846
Darlington.
- ANN HEMING, *Maidstone.* 67 12mo. 8 1845
- ELIZA HEWSON, 26 10mo. 31 1845
Clontarf, near Dublin.
- WILLIAM HICKES, 67 12mo. 31 1845
Godalming.
- JOHN SMITH HILLS, 9 3mo. 29 1846
Sunderland. Son of James and Sarah Hills.
- SUSANNA HODGKIN, 77 4mo. 2 1846
Shipston, Warwickshire.
- ANN HODGKIN, *Tottenham.* 29 11mo. 30 1845
Wife of John Hodgkin.
- JOHN RICHARDSON HOLMES, 22 4mo. 28 1846
Sunderland. Son of J. G. and M. Holmes, of
Middlesbro'.

CAROLINE HOLMES, *Newcastle*. 4 10mo. 4 1845

Daughter of William and Elizabeth Holmes.

DAVID HOLT, *Manchester*. 80 5mo. 30 1846

MARY HOYLAND, *Sheffield*. 29 8mo. 18 1846

JENNY HULL, *Uxbridge*. 74 12mo. 10 1845

Widow of William Hull.

PHŒBE ELIZABETH GRAY 11 7mo. 17 1846

HUSTLER. *Orrell, near Wigan*. Daughter
of John and Phoebe Hustler.

RACHEL HUTCHINSON, 87 2mo. 12 1846

Highbury Park, near London. An Elder.
Widow of Joshua Hutchinson.

SARAH CHISWELL HUTCHIN- 44 8mo. 5 1846

SON, *Croydon*.

JOHN JACKSON, 56 10mo. 11 1845

Calder Bank, near Garstang, Lancashire.

SARAH JACKSON, *Dublin*. 61 1mo. 12 1846

SAMUEL JESPER, 74 9mo. 15 1846

Stebbing, Essex.

JOSEPH JESPER, *Preston*. 3 1mo. 20 1846

Son of Joseph and Sarah Jesper.

JOSEPH JEWELL, *Farringdon*. 83 9mo. 19 1846

SUSANNA JOHNSON, *Cork*. 43 7mo. 28 1846

Wife of Jervis Johnson.

WILSON JOHNSTON, *Belfast*. 66 5mo. 24 1846

ANN JONES, *Stockport*. 71 4mo. 14 1846

A Minister. Widow of George Jones.

GRACE JOWITT, *Leeds*. 88 8mo. 23 1846

An Elder. Widow of Joseph Jowitt.

Of this dear aged friend it may truly be said, that, amidst many domestic virtues, her chief ornament was that of humility. In early life, she possessed great natural vivacity of mind, which under the regulation of divine grace, bore up her spirit in many changing scenes.

At the age of forty-three, she became a widow, with a large family of children. Her Christian walk was an exemplification of acquiescence in the will of God, in whose wisdom and goodness she had an abiding trust. She was uniformly attached to the society of which she was a member, and it is believed she endeavoured faithfully to use those talents with which her heavenly Father had entrusted her ; gently and cautiously administering counsel, and always studying to conceal the failings of others. Towards the decline of life, she felt increased freedom in speaking of the love of Jesus ; and during the last seven months, (which were spent in her chamber,) the psalms, and portions of the gospels which had been trea-

sured in her memory, were her frequent theme. A beloved daughter who was her faithful companion, writing of her about this time, says, "In the short intervals when she is alone, her time is employed in vocal supplication, or in repeating scripture; my company *only* does not prevent this exercise, and it is delightful to know that she is becoming meet for a better inheritance. Oh! that her humble mind may confidently trust that Saviour whom she feels to be so dear to her."

She often repeated that passage from Isaiah i. 18, "Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool;" sometimes adding, "dear Saviour, prepare me to be with thee; in my Father's house there are many mansions, I trust there will be one for me." On one occasion she said, "I leave all: I plead with my dear Saviour that he may intercede for me, and I cannot but think there will be a place for me." When told that the medical attendant thought her sinking, she calmly said, "My Lord and Saviour is my all in all." Towards the close, she was often in supplication, saying emphatically, "don't leave me;" and within a few hours of the final

scene, sweetly said " There are crowns for those who hold out to the end." She quietly breathed her last, after being confined to her bed only one day; and we doubt not, through the merits of Jesus, is now singing the song of the redeemed.

DEBORAH KITCHING, 83 10mo. 17 1845

Darlington.

EDWARD KNIGHT, 42 12mo. 12 1845

Hammersmith.

GEORGE KNIGHT, *London.* 1 11mo. 21 1845

STEPHEN KNIGHT, *London.* 4 6mo. 30 1846

Sons of Thomas and Elizabeth Knight.

ABIGAIL KNOTT, *Rathangan.* 84 6mo. 26 1846

An Elder. Widow of William Knott.

As the memory of the just is blessed, whose path shineth more and more unto the perfect day, so it may be well to record the lovingkindness of the Lord, through a long life, to our beloved friend, whose end was peace.

She was born at Ballinclay, in the county of Wexford, Ireland; the residence of her parents, John and Abigail Wright. Being of a lively disposition, she early indulged in dress, and the gaiety incident to youth; but about the eighteenth year of her age, she was favoured with a tender

visitation, in which she was given to see the sinfulness of sin, even in little things ; she joined in therewith, and became an example in simplicity, and self-denial, "adorning the doctrine of God her Saviour," by her humble and circumspect walk.

She was united in marriage to William Knott, of Dublin, in the 22nd year of her age ; and sometime after, she felt a call to the ministry ; though endowed with many talents, improved by grace, from the natural timidity of her disposition, and the fear of man, she resisted it, and, as she often related with many tears, caused to herself a long wilderness journey ; yet at different periods, he whom she loved, renewed the call, but she shrunk from the awful work, endeavouring to walk in all the other commandments of the Lord, blameless, and to bring up a large family in his nurture and admonition, by early imbuing the tender minds of her children, with his love and fear, and pouring forth her secret prayers, that they might be preserved in the narrow way, that leadeth unto life.

In the year 1810, her husband having relinquished the cares of business, retired to Rath-

gan, in the county of Kildare ; about which time she was appointed to the station of Elder ; but apprehending it was not *that* designed for her by the Great Head of the Church, she thought herself of little service therein : about the 62nd year of her age, one of her daughters coming forth in the ministry, the call appeared again to be renewed to herself, as at the ninth hour ; she no longer consulted with flesh and blood, but yielded herself to appear, even “as a fool for Christ's sake,” and continued to the end of her life, in short, but lively communications in meetings, to acknowledge the goodness of the Almighty, and to invite others to love and serve him, which greatly tended to her own peace, and we believe to the edification of others.

She enjoyed good health, until her 83rd year, and though feeling the infirmities of advanced age, was exemplary in the constant attendance of her own meeting, as well as those held at a distance ; where the inwardness and exercise of her spirit were often preciousely felt, as the holy unction which flows from vessel to vessel, helping to open the door of gospel communication in others. Her delight was in promoting the good work in

all, and cherishing the least babe in Christ. She was favoured with a sound spiritual judgment, and clear perception of individual states; and whilst careful not to encourage untempered zeal in any, or that which she believed did not bear the impress of the holy anointing; she was grieved when any, through unskilfulness, or want of true spiritual discernment, put forth a finger to mar the precious cause, or hinder "the word of the Lord from having free course, and being glorified."

She had many trials, which she endured with resignation to the Divine will; her dear husband was removed by death several years before herself, and two of her daughters; one of whom left six children, claiming her tender care and oversight, which she lived to see blessed to them. She had the unspeakable consolation of an evidence, that those who were taken from her, were "accepted in the Beloved," witnessing her endeared partner, green in his old age, and in view of the heavenly Canaan, bringing forth from the treasury "things new and old," so that his cup overflowed in humble thankfulness to the God of his life. Amidst her domestic bereavements, she was enabled to

adopt the language, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." For her dear children, her deepest concern was, that their feet might be turned into the green pastures of life and salvation, desiring their growth in the unchanging truth as it is in Jesus; deeming it of incomparably more value to them, than earthly riches, saying "she never coveted much of these for herself, seeing a snare therein."

She was frequent in reading the Holy Scriptures, and desirous that all should avail themselves of this privilege. She also read with much interest, the Journals of our early Friends, and having found them deeply instructive to herself, she endeavoured by appropriate selections, to encourage her family to cultivate an individual acquaintance with these valuable records, which set forth how our worthy predecessors, were gathered in the power of God, to be a "peculiar people;" their devotedness to his cause, and how they also endured the spoiling of their goods, imprisonment, and other sufferings for conscience sake, "counting all things but as loss and dross, that they might win Christ and be found in Him," and have in heaven, a better and more enduring

substance ; and when remarking how these "good soldiers of Jesus Christ" had made the way easy to us, in bearing the heat and burden of that period of persecution, she instructively inquired whether she herself, and others of her day, were so founded on "the Rock of Ages," as to have faith and zeal, to abide the same ordeal, were it permitted to come again upon the Churches.

She was much, and generally beloved, especially by the youth, for whom she felt great tenderness under their peculiar trials and besetments, while her conduct and example impressively spoke the language, of "Follow me, as I am endeavouring to follow Christ," and as her aim was to live the life of the righteous, so, her "latter end was like unto theirs."

Though her health gradually declined, she was confined to her bed only one month ; in the early part of her illness, she was fervent in supplication to the Almighty "that he would purify her, and prepare her, for even the least mansion in his kingdom," beseeching him "to blot out her transgressions for his mercy's sake," saying "thou knowest, O Lord ! I have loved thee, and desired to serve thee, but I have only done it partially."

Under a deep sense of her own unworthiness, she looked, for a time, tremblingly, to the final close, petitioning her Saviour "that before she was taken, he might be graciously pleased to grant her a full evidence of her acceptance with Him, the beloved of her soul, and that he would be with her, when passing through the dark valley and the shadow of death;" adding "if the righteous scarcely be saved, where shall the sinner and ungodly appear?"

Though favoured to be free from acute pain, she was frequent in supplicating for patience to bear her bodily weakness and suffering, that she might bring no reproach upon the name of Christ, and remarked, "I think Isaac Penington said near his end, 'if this be done in the green tree, what shall be done in the dry?'"

About the 14th of 6th month, her daughter sitting beside her, she said, "I think I have no sin unrepented of; I could leave this world rejoicing." Thus He who saw meet to hide himself for a little season, as it were, to prove her love and allegiance, and try her faith, that it stood not in words only, but in the power of God, was graciously pleased to change the dispensation, and

give her "the oil of joy for mourning, and the garment of praise for the spirit of heaviness,"—"to lift up the light of his countenance upon her," so that her peace seemed to be sealed; and she said, "'Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation,' 'My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour'—'Sweet is his voice, and his countenance is comely.'"

On the 15th, our dear friend prayed, "that she might be enabled to forgive those who had trespassed against her," if, said she, "any have done so, as I hope for forgiveness of my trespasses." She expressed her love for all mankind the world over, and said "that she felt religious unity, with those of every denomination, and kindred, under whatever name, that were in the unity of Christ,"—and continued "O! gracious Father! be pleased to break the bands of those around us, who are in Papal darkness, give them to know repentance, with remission *from* sin, instead of 'penance,' with a continuance *in* sin,—be pleased to cause the Bible to be spread among them, and give them to know that communion

with thee, for themselves, is of more value in thy sight than any outward observance or ceremony:" and in connection with this subject, she spoke of how Luther had been "upheld among kings and potentates," and alluding to the Reformation in England; quoted that declaration of Bishop Latimer's at the stake. "'I have lighted a candle this day in England, which with God's blessing, shall never be put out.'" She then prayed for the conversion of the heathen, saying "their gods are no gods, there is but one true God."

From this time she was desirous of being released, and said, "Come Lord, I am ready."

Those around her could remember but a small part of the heavenly expressions which dropped from her lips, seeming to flow as a living stream from the fountain.

On the 16th, she uttered a touching petition for an absent child, and was much exercised, not only for her children individually, but for many absent friends, to whom she left messages of love, to stir up the pure mind by way of remembrance; also to some neighbours not in profession with us, and to two of the latter, on the subject of using or selling spirituous liquors; these expressed their

grateful feeling for her concern on their behalf. She was much esteemed by those of all classes in her neighbourhood, for her kindly disposition, and the pious regard she evinced for their welfare.

Being favoured to feel that "perfect love which casteth out fear," the song of thanksgiving was put into her mouth, of "praises, high praises to His adorable name, who led me, and fed me, since my 18th year, who supported me through the waves of affliction, and comforted me; glory be unto his name!" She earnestly petitioned for our religious society, "that the Lord would be pleased to turn his hand again and again upon it, and purely purge away the dross, and tin, and reprobate silver, and refine as gold seven times refined, even as the pure gold of Ophir; that he would raise up judges as at the first, and counsellors as at the beginning, that many might be prepared, as vessels of use, in his holy house, to show forth his praise:" and added, "I think George Fox said, 'Friends mind the Light, and and do all things in the Life,' that I believe is what is right."

At another time she said, "some years ago, as I walked through the streets, it was sweetly

brought to my remembrance something of the prophecy in Jer. xvi. 16; 'Behold I will send for many fishers, saith the Lord, and they shall fish them; and after, will I send for many hunters and they shall hunt them, from every mountain, and from every hill, and out of the holes of the rocks,' which I believe will be accomplished;" accompanied with the language, "Why will ye die, O house of Israel?" On another occasion she said, "Be careful for nothing, but in every thing give thanks." She continued to utter praises, growing weaker and weaker in body, but 'stronger in the Lord, and in the power of his might.'" The morning of the 26th, she desired her sons might be called in, and taking each of them affectionately by the hand, thus addressed them on parting: "farewell, may the blessing of the everlasting hills rest upon you." But little more was heard from her from this time, and in a few hours after, she peacefully breathed her last; and is, we humbly believe, entered into the joy of her Lord, through whom she obtained the victory over death, hell, and the grave.

JOSEPH LAMB, *Sibford*, 91 10mo. 7 1845

Oxon. A Minister.

In early life this friend was often visited with the light which makes all things manifest, and shows what the Lord requires at our hands: he appears, however, to have been too frequently disobedient to these visitations of his heavenly Father's love,—to have indulged in some of the various amusements and vanities which so frequently beset the path of youth, in consequence of which, he brought upon himself condemnation: still, however, the invitations of mercy followed him, and we believe it was about the 24th year of his age that he became more decidedly serious.

In the year 1784 he was united in marriage with Margaret Hall, of Hook Norton, by whom he had a numerous family. He was careful to train up his children to a diligent attendance of meetings, and manifested much satisfaction when he saw any of them reading such books, as instructed them in the truths of the gospel of our blessed Redeemer, especially the holy Scriptures.

As the work of Divine grace continued to be carried on in his heart, he was made willing to yield to the convictions of the holy Spirit, and to resign himself to such service as the great Head of the church was pleased to require of him, and,

in the early part of the year 1791; he believed himself called upon, to appear as a minister in our meetings.

His communications in gospel love were instructive and edifying. He was frequently concerned to press upon all, (especially on the young,) the great importance of an early and entire surrender of the will of the creature to that of the Creator; and he often referred, under great tenderness of spirit, to the Lord's gracious visitations to his own soul, in seasons of solitude and retirement in the morning of his life, and to the peace of mind which never failed to follow every act of devotedness to the Divine requiremgs. In meetings for discipline he was concerned faithfully to uphold the various testimonies of our Society; and the talents entrusted to him, regulated by Divine grace, rendered him a highly useful member of these meetings.

Under an apprehension of duty, he frequently attended the small meetings belonging to his own and neighbouring Monthly Meetings; he several times visited, with the concurrence of his friends, the meetings and families in his own Quarterly Meeting, as well as those in some other counties.

When about 70 years of age he left business, and retired on a small competency, which he had been enabled, by persevering industry, to obtain. From the infirmities of age, he at times, passed through much pain, and in consequence of lameness, he was mostly confined at home ; yet under much bodily weakness he continued frequently to attend meetings, and the cheerful and affectionate conversation which had rendered him a pleasing and instructive companion in earlier years, continued, through the long period of his retirement, to endear him to his friends.

When about entering on the 82nd year of his age, in a letter to a friend, he wrote: "though I feel the infirmities, pains and weakness generally attendant on old age, yet I am mercifully favoured to feel peace and quietness both within and without. Oh! what a favour to be sensible of the life-giving presence of Him, whom my soul loveth, of Him, whose light was the guide of my youth, whose name was known to be as a strong tower and place of safety in times of greatest trial—a covert from the heat, and refuge from the storms in the meridian of my day. Oh! my dear friend, what a favour it will be, when the cur-

tains of the night are closing around us, to know that our Redeemer liveth, and that he who hath been our 'morning light' is then our 'evening song,' and to praise Him, whose mercy endureth for ever."

The illness which terminated his life, was of short duration: on the 30th of 9th month, 1845, he had a sudden attack whilst standing, supported by his crutches; the power of articulation almost failed him, yet he appeared, at times, to be in some degree sensible to what was passing around him, and, apparently suffered but little pain: he lingered till the 7th of 10th month, when he was gently released from the conflicts and trials of time, and, we reverently believe, his spirit has been admitted into the realms of everlasting rest and peace.

SARAH LEPPINGTON, *near* 78 6mo. 3 1846

Brighthouse. Widow of William Leppington.

AMBROSE LOCKET, 54 11mo. 6 1845

Tenton, Staffordshire.

WILLIAM LUCAS, *Hitchin.* 78 8mo. 6 1846

An Elder.

JANE LYNES, *Chelsea.* 85 6mo. 11 1846

Wife of Richard Lynes.

- ANN MADDOCK, *Wandsworth*. 90 8mo. 6 1846
Widow of James Maddock.
- ELIZABETH GREER MAL- 34 2mo. 15 1846
COMSON, *Liverpool*.
- CATHERINE MANN, *Sedburgh*. 70 5mo. 20 1846
- SARAH MASON, *Clonmel*. 82 9mo. 21 1846
Widow of Joshua Mason.
- WILLIAM MASSEY, *Spalding*. 82 2mo. 16 1846
An Elder.

This dear friend, for many years, filled acceptably the station of Elder. He was diffident in expressing his sentiments on religious subjects, but remarkable for his tenderness of feeling, and conscientious regard to that consistency of conduct and appearance, which adorn our holy profession, whilst his fatherly attentions to such as had deviated from the path of rectitude, evinced his christian care.

He appeared deeply to feel his responsibilities as a steward of the temporal blessings which had been bestowed upon him ; and, during a long course of years, he manifested a tender concern for such, as were in humble or indigent circumstances, administering liberally to their necessities.

Perhaps few have entertained a more humbling

view of the inefficacy of all human efforts, when not performed under the quickening influence of the Holy Spirit, than did this dear friend ; and not only in the time of health, but up to near the close of his life, he manifested a deep conviction of his own unworthiness.

On one occasion, when lamenting his feeble state of mind, he remarked that on looking back, he could not think that he had done anything to promote the great and good cause, but on the contrary, he was ready to fear whether sometimes he had not retarded it.

As the termination of his life drew near, he felt that he had indeed nothing to trust to, but the mercy of God in Christ Jesus, but having been made the unworthy receiver of many mercies, all his life long, he said "he durst not let go his hope," whilst at the same time he felt that every privilege was granted to him in unmerited mercy.

Whilst waiting for his change, his mind was preserved in a quiet and peaceful trust in the Lord, and his patient resignation and childlike simplicity were very instructive and comforting to those around him.

On the day preceeding his death he was heard

distinctly to pronounce these few, but emphatic words:—"I am dying; let patience have its perfect work." This was succeeded by much laborious breathing and inability to articulate, but it was evident that a large measure of the feeling of patience, which he had desired, was mercifully granted, and the consoling belief was given, that through divine grace he had attained to the blessed state, of the "poor in spirit," of whom our Saviour declared that, "of such is the kingdom of God."

PERE MAW, *Wellington*, 62 11mo. 20 1845

Lincolnshire. Late of Barnsley.

GILBERT MAYOR, *Bolton*, 69 8mo. 15 1845

Lancashire.

PATIENCE MESSER, *Ware*. 88 10mo. 28 1845

Widow.

ELLEN MILLS, *Lancaster*. 82 4mo. 23 1846

Widow of George Mills.

MARY MILWARD, *Clifton*, 77 7mo. 10 1846

near Bristol. Widow.

CHRISTOPHER MOOR, 52 5mo. 11 1846

Siltown, near Youghal.

THOMAS N. MOORE, *Clonmel*. 77 12mo. 26 1845

EDWARD MULLETT, 72 5mo. 4 1846

Wellington.

- MARY MULLETT, *Clifton*. 77 8mo. 1 1846
Widow of Samuel Mullett.
- SUSANNA MULLINER, 69 4mo. 30 1846
Bolton, Lancashire. Wife of Thomas Mulliner.
- ANN MOLD, *Northampton*. 72 11mo. 13 1845
Wife of John Mold.
- THOMAS DAVIES MOYSE, 37 8mo. 19 1846
Southampton.
- ROBERT NAISH, 36 12mo. 1 1845
Chorlton-upon-Medlock, near Manchester.
- ELIZABETH NAISH, 62 12mo. 9 1845
Manchester. Wife of Ishmael Naish.
- JOHN NEWSOM, *Cork*. 67 7mo. 15 1846
An Elder.
- GEORGE NICHOLSON, 5 1mo. 8 1846
Springfield, Essex. Son of H. and A. Nicholson.
- JANE NICHOLSON, *Bowscale*, 75 5mo. 27 1846
near Caldbeck, Cumb. Widow of Joseph Nicholson.
- HENRY NOAKES, *Birmingham*. 20 6mo. 25 1846
Son of Ann Noakes, of Croydon.
- MARTHA OXLEY, *Catton*, 76 11mo. 19 1845
near Norwich. Widow of Joseph Oxley.

ISAAC PAYNE, *Epping*. 64 10mo. 20 1845

MARY PEACOCK, 30 12mo. 20 1845

Wood-dale House, near Castleton. Daughter
of George and Elizabeth Peacock.

For a considerable length of time, this young friend was in a declining state of health, during which it was evident that her diffident mind was mercifully supported, and that she was favoured to attain to a state of quiet resignation to the divine will. On one occasion she expressed her thankfulness that, the great work of repentance toward God, and faith in the redeeming love of her Saviour, had not been deferred to a bed of sickness.

During her illness, she frequently desired that her friends would give her up freely, and not grieve on her account; and to a young woman who called to see her, she spoke respecting the emptiness and vanity of gaiety in clothing, and the unsatisfying nature of earthly enjoyments, in comparison with the comfort she was then permitted to feel. During some seasons of great bodily suffering, she was preserved in sweet serenity of mind, and enabled to look with confidence to her heavenly rest, sweetly petitioning that, if it were her

Heavenly Father's will that she should suffer a little longer, she might be preserved in patience.

She appeared to be spared much mental conflict, faith and humble dependance upon her Saviour being mercifully granted to the last.

On the morning of the 20th, she alluded to the probability of its being the last day of her life, about noon, during a repetition of spasm, she was heard to say "be still—be still," soon after which she gently, and almost imperceptibly, sunk away.

JOSEPH PEASE, *Darlington*. 74 3mo. 16 1846

THOMAS BENSON PEASE, 63 5mo. 24 1846

Chapel Allerton, near Leeds.

JAMES PEARMAN, *Luton*. 67 12mo. 16 1845

JOSEPH PEARSON, 66 1mo. 18 1846

Winchmorehill.

ANN PETTIFER, *Rugbrook*, 86 1mo. 2 1846

Northamptonshire. Widow of William Pettifer.

JOHN PILMER, *Ackworth*. 68 12mo. 28 1845

CHARLOTTE PIM, *Belfast*. 37 3mo. 22 1846

Wife of Edward Pim.

JOSEPH PORTER, *Rochdale*. 63 3mo. 14 1846

SUSANNA POST, 53 7mo. 10 1846

Stoke Newington.

EDWARD POWELL, *Leominster*. 2 6mo. 14 1846

Son of John and Elizabeth Powell.

MARGARET POWERS, 65 1mo. 14 1846

Worcester.

ELIZABETH PRYOR, 62 9mo. 24 1846

Tottenham. Widow of Joseph Pryor.

ANN PUCKRIN, *near Whitby*. 18 1mo. 8 1846

Daughter of William and Mary Puckrin.

MARY PUMPHREY, *Worcester*. 39 5mo. 5 1846

Wife of Stanley Pumphrey.

HANNAH RATHBONE, 68 9mo. 12 1846

Winnington, near Northwich, Cheshire.

HANNAH RIDGWAY, 46 10mo. 21 1845

Leighton Buzzard.

ELEANOR RICHARDSON, 68 4mo. 10 1846

Newcastle. Wife of George Richardson.

CHARLES RICHARDSON, 19 3mo. 24 1846

Newcastle. Son of John and Sarah Richardson.

At an early age, this beloved youth appears to have been made sensible of the tender visitations of his Heavenly Father's love.

When nine years old, he was placed at York School, where he remained more than six years. During much of that time, especially the latter part of it, his conduct and conversation evinced

that the fear of the Lord was before him, and that he was careful to attend to the gentle intimations of the Holy Spirit, and was thus enabled to maintain the strife with the evil propensities of our fallen nature, and to resist in great measure, the temptations incident to youth.

Kindness and truthfulness marked his intercourse with others; but his peculiar characteristic was, more than ordinary firmness in doing whatever he believed to be right. In obedience to this principle, on one occasion, whilst at school, when his firmness was put to a severe test, he courageously stood alone, silently and unobtrusively refusing to do as his class mates did, because he believed that so doing, would involve unkindness and injustice.

Twelve months after he had left York School, he paid a short visit there, on passing through the City. In a letter to one of his cousins, who was still at school, he speaks of the enjoyment he had had in the visit, and says that "he had not one uncomfortable feeling in re-entering the establishment," and adds "I feel persuaded, that if I had not endeavoured whilst a scholar, to perform my duty towards my teachers and schoolfellows, and

give satisfaction to my master and mistress, my feelings would have been very different: would they not have been those of sorrow and regret?"

When he was sixteen years of age, he was placed in his grandfather's shop, at Plymouth, where he remained two years. He was fond of the study of Natural History, and by his diligence, he attained a considerable degree of proficiency in various branches of scientific knowledge.

Whilst at Plymouth, he commenced a diary; which is thus prefaced:—"I have for some time past, thought it would be very interesting to keep a diary or journal, in which events, which might otherwise escape my memory, might be entered; and to which, at a future period, I might refer with pleasure. It is with this view, and that of rendering me more circumspect in my life and conversation, that I am induced at this time, to begin to keep such an account, trusting that it may be accompanied with the Divine blessing."

The following are a few extracts from it, descriptive of his religious feelings.

5th month 11th, 1843. "Oh! I do indeed, most earnestly hope and crave, that I may be enabled to shun every temptation which may be

permitted to cross my path, and walk acceptably in the sight, and in the fear of the Almighty."

21st. "Oh! how I do desire that I may not be found living in a state of lukewarmness or indifference; but that with purpose of heart, I may indeed cleave unto the Lord."

31st, Fourth day. "This morning I attended meeting, I am afraid, to but little profit: nothing was said in the line of the ministry, and I felt more than considerable difficulty in abstracting my mind from earthly and temporal thoughts, and fixing them on things eternal. Oh! how earnestly do I desire, that I may, in future, be strengthened to wait upon the Lord in singleness of heart, in these our religious assemblies, and be given to feel the gracious presence and covering of the Holy Spirit.

6th month 17th. "At times, throughout the day, I have felt much discouraged, and have been brought very low through a deep sense of my own sinfulness and weakness. I have been led earnestly to entreat the Almighty on my own behalf, that my sins may for ever be blotted out, and that I may, in time to come, be preserved from sinning, and be delivered from evil. That

I may know my heart to be cleansed—to be washed and made white in the blood of the Lamb. The gracious promise is recorded, ‘ Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool.’ ”

25th. “ In the evening, I was given to feel the utter weakness and helplessness of my own condition,—to see that I had sinned and fallen short, yes, very far short, of the glory of God ; under a sense of which, I desire to feel truly humbled.”

7th month, 2nd. “ In the morning meeting we were addressed by S. T., and in the evening meeting, after we had sat some time, during which, I had a sense of my own unworthiness given me, and had felt somewhat cast down through a fear that I was lukewarm towards the one great object, we were addressed in a cheering and comforting manner by J. T., who spoke for the encouragement of some present very acceptably ; and during the remainder of the sitting I had great peace of mind, for which I feel thankful.”

3rd. “ In taking a little retrospect of my recent life and conduct, this evening, I have felt sorry to find what slight progress I have made in

my journey heavenward. Indeed, in my case, there seems much to mourn over, and Oh! how earnest are my desires that Almighty God would be pleased, in his unmerited mercy and lovingkindness, and for the sake of his dear Son, to pardon all my past sins,—sins of omission and commission more than I can number!—that he would give me strength in future to avoid every temptation, and to resist the great enemy of my soul's salvation."

More extracts might be added from his diary, which he continued to keep until within a month of his death, but the foregoing are sufficient to set forth the tenderness and abasedness of his spirit before his God, and to show that he had not neglected the work of his soul's regeneration.

He returned to Newcastle in the spring of 1845, with a cold which he had greatly increased whilst attending the yearly meeting in London, and which, although it seemed nearly to leave him during the summer, returned in the autumn, and medical endeavours to remove it were unavailing. He was taken, in the 12th month, for change of air, to the neighbourhood of Plymouth, where he remained about two months, his health during the time, gradually declining.

On the 2nd of 2nd month, 1846, he returned home, and the next day made the following entry in his diary. After describing his journey, and expressing his thankfulness for his safe return, he adds, "I am considerably worse and weaker than when I left home, and to me it seems very doubtful which way my complaint will turn. I think I may say—humbly say, in truth, I am fully resigned to die, could I but feel confident that my sins were forgiven. My fervent prayers have many times been put up before the throne of grace, to this effect, that my numerous sins might be washed away in the blood of Jesus; and I have generally found peace of mind for my portion, but I often fear that, throughout all, it may arise from lukewarmness or indifference. Oh, the prayer of my inmost soul is, that this may not be the case! Oh, that the joys of heaven may one day be mine! May the Holy Spirit dwell continually within me, to guide me to its gates of praise—then shall I be permitted to dwell for ever with the Father and with his Son, my Redeemer, who is love inexpressible! Oh, the wonderful greatness of His majesty who formed the universe, as well as the smallest of creatures!—What power!—What knowledge!

Oh, to be where He is! and to partake of that bliss which it hath not entered into the heart of man even to conceive!"

Throughout his illness, a sweet peace was mercifully permitted to be the covering of his mind, which made it truly pleasant to his friends to be with him.

The last entry he made in his diary, was on the 28th of 2nd month, and was as follows:—"I have for the last few days, been arranging a few presents to give to my relations and friends, in doing which, I have felt comforted and easy; indeed the peace of my mind has latterly flowed as a river, in the full hope of immortality."

After this time he became too weak to write, but he sweetly expressed to those about him, and to friends who called to see him on various occasions, his hope of a blessed immortality.

On the morning of the 24th of 3rd month, he said that, he felt that his end was come, and that he had a joyful prospect of being soon in that land where he should hunger no more, neither thirst any more, but be led to streams of living water; and about six o'clock in the evening, his bright spirit left its decayed tabernacle to enjoy a better

state of existence, for which he was prepared through the tender mercy of the Lord.

MARY RICKERBY, *Staindrop*. 66 11mo. 6 1845

GEORGIANNA RICKMAN, 25 12mo. 22 1845

Bristol. Daughter of Ann Rickman.

RACHEL RICKMAN, *Bristol*. 21 2mo. 6 1846

HANNAH RICKMAN, *Lewes*. 43 9mo. 24 1846

Wife of Richard P. Rickman.

BENJAMIN ROBINSON, 58 2mo. 4 1846

Reigate.

THOMAS ROBINSON, 63 7mo. 20 1846

Godalming.

ELIZABETH ROBINSON, 66 6mo. 10 1846

Cork. Widow of Anthony Robinson.

ELIZABETH ROGERS, 77 11mo. 21 1845

Leighton Buzzard. Widow of Philip Rogers.

MARIAN ROOKE, *Newcastle*. 38 2mo. 11 1846

The grace of God appeared to shine forth conspicuously in the dying hours of this beloved friend. In a calm review of her past life, which she took a few days previous to her close, she remarked, that there were many things to mourn over, some of which she specified, especially those of not having been at all times sufficiently watchful in waiting upon God in religious meetings, nor suf-

ficiently guarded in social conversation. Her unwatchfulness had made her work for deep repentance, but she trusted that she had experienced forgiveness.

She said she thought, according to her small measure of ability for service, she had been made willing to do what she could; but immediately added, "not by works of righteousness which we have done, are we saved, Oh, no!" She had willingly exerted her comparatively small share of bodily strength, in such works of benevolence as her hand found to do, until indisposition gradually obliged her to relinquish one little service after another.

In the summer preceding her death, she spent some months in the vale of Lorton, near Pardshaw, for the benefit of change of air. Many were the conflicts of flesh and spirit, which she had then to endure, yet on her death bed she acknowledged that in solitary places, in the garden and in the fields, as well as at other times, she was often favoured with sweet spiritual refreshment, whilst in retirement before God; and her countenance often indicated to those around her, the sweet serenity of her spirit.

On her return home, on looking forward to the probability of early dissolution, after noticing the conflicts of nature in this prospect, she intimated that it was her desire to have "no will of her own."

About ten days before her decease, after a season of silence, she was heard to say, "Christ is precious—very precious; thou knowest, dear Saviour, that I have found thee so.—To him that believeth, He is precious.—'God is a refuge for us, a very present help in time of trouble.'" Turning to one of her attendants, she quoted our Lord's saying,—"'I am the resurrection and the life.'—Yes! Christ is the resurrection, or where should I be now. I hope I am not deceiving myself, my trust is in Christ." She afterwards repeated the verse of the hymn—"Rock of Ages cleft for me," and added, "This passage has often been with me, 'I will blot out thy transgressions as a cloud, and as a thick cloud, thy sins.' I hope we shall meet at last in the abodes of peace and love; 'where the wicked cease from troubling, and the weary are at rest.' During my weakness, I have thought, Oh! what will it be for the weary to be at rest?"

At another time, she said, "I am passing through the dark valley; but the everlasting arms are underneath to support; yes, from my childhood it has been all mercy!

'I'll praise him for his mercies past,
And humbly hope for more.'

At another time, when the fever was high, she said, "Oh! this consuming heat, I have thought sometimes of the everlasting burnings; how awful to be for ever with wicked spirits, I hope there is no danger of that. Oh! that my faith may hold out to the end; I must keep hold of the promise, 'him that cometh unto me, I will in no wise cast out;'" adding with emphasis, "Yes, and I *have* come. I must keep firm hold of Christ, nothing else will do, I will cling to Him, he will surely not forsake me now. Oh! precious Saviour, keep near to me; it seems such a thing that I should be saved, a poor worthless worm! but it is all of mercy—free mercy." When near her close, she dwelt much on the joys of the righteous, as set forth in the holy Scriptures; and early on the morning of the 11th of Second month, her spirit was released from mortal shackles, to enter, we trust, one of those mansions prepared for the righteous.

- CHARLES ROWNTREE, 20 6mo. 11 1846
Bradford. Son of Isaac and Sarah Rowntree.
- HANNAH SADLER, *Wigton.* 36 4mo. 24 1846
 Wife of Peter Sadler.
- JOHN SADLER, *Wigton.* 1 4mo. 23 1846
 Son of Peter and Hannah Sadler.
- SAMUEL SALTER, *Poole.* 63 11mo. 18 1845
- KEZIA SCALES, *Kirkley,* 70 9mo. 2 1846
Suffolk. Wife of Abraham Scales.
- GEORGE SEDGWICK, 52 5mo. 8 1846
Barnsley.
- WILLIAM SEWELL, *Malton.* 28 7mo. 30 1846
 Son of Abraham Sewell.
- JONATHAN SHACKLETON, 64 8mo. 5 1846
Holbeck, near Leeds.
- WILLIAM SHARP, *Shevington,* 80 2mo, 4 1846
near Langtry, Lancashire.
- JANE SHILLITOE, *Hertford.* 62 7mo. 27 1846
 An Elder. Wife of Richard Shillitoe.
- SARAH SMITH, *Bardfield,* 76 8mo. 15 1846
Essex. A Minister. Wife of Joseph Smith.

This valued friend had been for many years in the station of a minister, and her pious and exemplary walk, during a lengthened pilgrimage, has left a sweet savour upon the minds of her friends.

Her health had been precarious for some years previous to her death, but she was frequently able to attend her own meeting, and at times to evince her lively concern for the eternal welfare of others, by salutary counsel and warning.

During a long illness, in which she was frequently unable to lie down, she patiently and cheerfully submitted to the divine will. She often expressed that she felt herself to be an unprofitable servant, and had nothing to trust to but the mercy of God in Christ Jesus her Saviour, whose gracious support she was largely favoured to experience, up to that solemn period when her redeemed spirit, we humbly believe, was gathered to its heavenly mansion.

HARRIET SMITH, *Braintree*. 32 4mo. 4 1846

Wife of Henry Smith.

LOUISA SMITH, *Great* 38 5mo. 18 1846

Coggeshall. Wife of Charles Smith.

MARY SMITH, *Azbridge*, 54 6mo. 9 1846

near Sidcot. Wife of George Smith.

ANN SMITH, *Thirsk*. 79 5mo. 6 1846

SARAH BOARDMAN SMITH, 4 6mo. 10 1846

Manchester. Daughter of Joseph and Sarah Smith.

WILLIAM SNOWDON, 69 5mo. 12 1846

Kirby, Yorks.

SARAH SPARKES, *Exeter*. 61 11mo. 6 1845

ROBERT STYLES SPECIAL, 22 10mo. 15 1845

Sunderland. Son of Deborah Special.

He had been for a short time a teacher in Dr. Cowan's Academy, Bishopwearmouth; he lost his life in the unsuccessful effort to rescue several of the pupils with whom he was bathing, three of whom, with himself, were drowned! By this mournful event, many hearts were filled with sorrow, and another awful and deeply instructive warning was afforded, of the uncertainty of this life, and the necessity of a preparation for that which is eternal!

ISAAC STACEY, *Alton*. 64 4mo. 27 1846

ANNA DEBORAH STACEY, 20 11mo. 30 1845

Tottenham. Daughter of George Stacey.

FRANCIS STANDING, *London*. 51 12mo. 21 1845

THOMAS STANSFIELD, 25 6mo. 10 1846

Lothersdale. Son of Slater and Jane Stansfield.

ALICE STEAD, *Sunderland*. 67 5mo. 13 1846

An Elder.

Our dear friend Alice Stead, was rather suddenly

removed from amongst us. On the morning of the day of her death, she left her home to attend the monthly meeting at Newcastle, although she was then suffering under some indisposition. On arriving at the Railway Station, she felt unable to proceed, and therefore returned, under the care of her nephew and niece. During the day, she gradually grew worse, soon became insensible, and in the evening, quietly departed.

She was a Friend of exemplary piety, and unaffected humility, deeply concerned to live in the fear of the Lord, by whom she was endowed with the ornament of a meek and quiet spirit. She was ever ready to promote the good of others, and was especially and warmly interested in the welfare of the religious Society, of which she was a valued member. The following reflections, written not long before her decease, evince the lively and watchful state of her mind, and show that the meditation of her heart was upon that "better country," and eternal inheritance, into which, we fully believe, she was, through redeeming love and mercy, prepared to enter:—

25th 12th month, 1844. "Oh my heavenly Father! I feel that thou lovest me, and that I

love thee. Enable me to love thee more—to love thee entirely; and Oh, that thou wouldst be pleased to grant me a clearer evidence of my final acceptance, and that I may be united to thee for ever.”

13th of 1st month, 1846. “Much bereaved of nearest connexions, and left solitary; yet looking to my heavenly Father for his all-supporting arm; may this be vouchsafed to the end of my pilgrimage, and conduct me safely to the purchased possession.”

16th of 1st month, 1846. “O Lord, my God! Thou seest my solitary sittings. Thou knowest my pensive musings: be pleased to regard the pleadings of my soul for acceptance with thee; and that when these days of trial are passed away, I may be joyfully conveyed to a mansion of rest and peace in thy heavenly kingdom!”

JACOB STEELE, *Camberwell*, 69 7mo. 16 1846
Surrey.

JOHN POWER STEELE, *Cork*. 6 11mo. 24 1845

MARY JANE STEELE, *Cork*. 1 4mo. 7 1846

Children of John and Rebecca Steele.

JOHN STEVENS, *West Ham*, 70 12mo. 3 1845
Essex.

- MARGARET MARSHAM STICKNEY, 69 6mo. 12 1846
 ney, *Ridgmont, near Hull.* Wife of William
 Stickney.
- DOROTHY BENSON STICKNEY, 67 3mo. 3 1846
Scarboro'. Wife of Isaac Stickney.
- JONATHAN STORDY, *Penrith.* 76 5mo. 17 1846
- MARY STOTEN, *Ware.* 90 1mo. 17 1846
- JOSEPH STRETCH, *Nantwich.* 40 7mo. 20 1846
- ANN STURGE, *Street.* 77 6mo. 4 1846
 Widow of John Sturge.
- HENRY STURGE, *Birmingham.* 1 3mo. 1 1846
 Son of Charles and Mary Sturge.
- ROBERT HARVEY SUTCLIFF, 1 1mo. 3 1846
Camberwell. Son of William and Emma
 Sutcliff.
- MARY ANN SUTTON, 56 11mo. 2 1845
Nottingham. An Elder.
- WILLIAM JAMES SWAN, 14 5mo. 24 1846
Lurganure, near Hillsborough, Ireland. Son of
 William and Elizabeth Swan.
- ELIZABETH SWIRE, 79 2mo. 12 1816
Rastrick, Yorks. Widow of Henry Swire.
- JOHN TANNER, *Bristol.* 68 1mo. 24 1846
- ROBERT TAYLOR, *Pontefract.* 18 4mo. 28 1846
 Son of Thomas L. and Maria Taylor.

- ABIGAIL TENNANT, 77 6mo. 12 1846
Giggleswick, near Settle.
- MARGARET THACKER, 86 3mo. 8 1846
Carlton. Widow of Barker Thacker.
- SARAH ANN THEOBALD, 18 10mo. 23 1845
Henley-on-Thames, Oxon. Daughter of Joseph and Hannah Theobald.
- SIMON THISTLETHWAITE, 3 12mo. 6 1845
Leeds. Son of Anthony and Elizabeth Thistlethwaite.
- ALFRED THOMAS, *Bristol.* 61 4mo. 5 1846
- SARAH THOMPSON, 74 7mo. 7 1846
Woodbridge. Wife of Philip Thompson.
- CHARLES EDWARD THOMP- 6 12mo. 27 1845
 SON, *Fordingbridge.* Son of Samuel and Letitia Thompson.
- SUSANNA THORN, *Ashwell,* 55 8mo. 17 1846
near Baldock.
- JOSHUA THWAITE, 33 3mo. 15 1846
Pontefract.
- JOHN TOLERTON, *Clontarf* 72 10mo. 9 1845
near Dublin.
- MARY TOWNSEND, 87 7mo. 31 1846
Godmanchester. An Elder.
 This aged friend had a high estimate of our

religious principles, the value of which she had proved by an experience of many years' duration; and she often commended them to others, and endeavoured to draw attention to them by the distribution of tracts. She was very diligent in the attendance of our religious meetings, and when the infirmities of age disabled her from walking, she was often taken to them in a bath-chair. To a friend who called upon her, after she had returned from a meeting, not many weeks before her decease, and when she had been prevented assembling with her friends for a few weeks previously, she said, "she was glad she had been able to get to meeting once more, and to hear the gospel fully preached;—that it was all of mercy that she was permitted to look forward to her end with peace; and that she was patiently waiting her appointed time."

She kept her room for one day previous to her death, on account of increased debility, but on the morning of her dissolution, a portion of Scripture was read as usual after breakfast. Soon after this she became faint, and feeling her end approaching, she uttered a petition, "that the work might be cut short in righteousness." Then holding the friend who attended upon her, by the

hand, she repeatedly said, "Farewell!" Her prayer was answered, and within an hour from the commencement of their Scripture reading, she had peacefully passed from this state of existence.

FRANCES TRAVIS, 69 5mo. 4 1846
Cottingham, near Hull.

RHODA TREADWELL, 57 9mo. 6 1846
Walworth, Surrey.

ELIZABETH TREFFRY, 69 9mo. 21 1846
Plymouth.

This dear friend was an edifying example of patience, and even cheerfulness, under much bodily suffering, which had been her portion for many years. She often acknowledged, with humble gratitude, that she was not only favoured to realize the consolations of the Gospel in her own experience, but also that her happiness in this life had outweighed her afflictions. She derived peculiar pleasure in contemplating the beauties of Nature, and a few days before her decease, audibly returned thanks for the capacity which had been afforded her through life, for the enjoyment of the wonderful works of God. Simple, unfailing reliance on Almighty goodness was a striking feature in her character, and was conspicuous even in the last

conflict; calling a relation to her, a few hours before her departure, she said, "I cannot *think*, but I can *trust*;" and again, "I am passing through deep suffering, but through all I can 'patiently wait, and quietly hope for the salvation of God.'"

ROBERT TUKE, *Salford*, 57 3mo. 30 1846
near Manchester.

ANNE TWEEDY, *Redruth*. 13 7mo. 28 1846
Daughter of Robert and Harriet Tweedy.

HANNAH UNTHANK, 46 10mo. 4 1845
North Shields.

In recording these brief memorials of those who, in each succeeding year, have been called away from this stage of existence, we are forcibly reminded of the great variety of circumstances under which the all-sufficiency of divine grace is illustrated. Whilst some are placed in active and conspicuous posts, the christian duty of others is to exercise the passive virtues; and, in retired spheres, patiently to endure affliction and suffering. Amongst these hidden, chastened ones, was the subject of the present notice. Deprived, from infancy, of the precious gift of sight, she was cut off from many enjoyments and associations which

are open to most ; but being favoured in early life to have her spiritual eye anointed to behold the beauty and excellency of the truth, and to submit her heart to the operations of divine grace, she found enjoyments of a higher and more satisfying kind :—and she was led into great circumspection and tenderness of conscience, the necessary result of a daily walk in the fear of the Lord. Her diffidence was extreme, and the estimate of herself so low, that she was at times in danger of living below her measure of service, thinking she was but a cumberer of the ground. There was however abundant evidence that, in her secluded allotment, she was owned by Him, who looketh upon those who are poor and of a contrite spirit ; and that he was carrying forward his own work in secret, and enabling her, by great consistency of life, meekness, and humility, to adorn the doctrine she professed.

In the various duties of domestic life, she was, notwithstanding her infirmity, enabled to engage with activity and diligence, and to occupy herself in many useful offices. Precluded from either reading or sewing, she spent a considerable portion of her time in knitting, in which she was

expert. She had great delight in hearing the Scriptures and religious books read to her, and, her memory being retentive, her mind was abundantly stored with hymns and portions of the sacred volume.

In 1843, her sister Jane, whose death was recorded in the Annual Monitor for the following year, was laid on a bed of severe and protracted suffering. During this afflictive period, Hannah attended upon her with the most devoted affection, and there is little doubt that the anxiety, watching, and labour then incurred, laid the foundation of her own suffering disease.

In the early part of last year symptoms of gangrene appeared in one of her feet; the disorder was accompanied by great suffering, and the remedies were scarcely less distressing. For six weeks she was confined to bed, and endured almost uninterrupted excruciating pain. During this season of affliction, she was preserved in remarkable peace and serenity; being free from all anxiety as to the result of her illness, and usually cheerful beyond her wonted flow of spirits. In the early stage of her illness, on hearing that *anxiety* was an ordinary symptom of the disease,

she said, "That cannot describe my complaint, for I think I feel *no* anxiety." A few days afterwards she remarked, "I have been very comfortable to-day, it is a mercy that I feel so," and quoting the passage, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," observed "What a gracious promise! I have thought of it of late."

On another occasion, a friend who visited her, having expressed strong confidence, that if she were taken, it would be a happy change for her, —Hannah exclaimed, with remarkable feeling, "What mercy if it should be so!" adding, "I have certainly been wonderfully supported,—I have not had an anxious thought about my foot; Oh! if I have such mercies as these, I can bear anything. I have no merit of my own, but we have a long-suffering Saviour to plead for us."

Her fortitude, under the pressure of intense pain, was remarkable, and her consideration and tenderness for others never failed. She would frequently remark, "It is only the body," and added, on one occasion, that it would have been a tenfold trial to her, had her sister been the sufferer

instead of herself. After a night of great agony, a desire was expressed that she might be spared such another ; she meekly replied, " My greatest wish about it is, that I may bear it with more christian patience."

From this state of sore affliction, the beloved sufferer was favoured so far to recover, as to get out to meetings several times ; but the improvement was of short duration ; in a few weeks, she was again laid on the bed of languishing, and again was enabled to testify to the all-sufficiency of her Saviour, and to glorify Him even in the midst of the fires.

Although her faith and hope were strong, they were always associated with such humble views of herself, that she was often lost in wondering admiration at the mercy extended to her. On one occasion, she remarked, " Oh ! if there is salvation for me, it *will* be a mercy, I have passed a life of so little usefulness ;" and again a few weeks afterwards,— " It will be marvellous if there is salvation for me ; there is no doubt of the mercy of the Lord ; Oh no ! I have had full proof of that. His condescension to me is indeed wonderful—to one so totally unworthy. I have led such an

unprofitable life, I think I may adopt the petition
'God be merciful to me a sinner.'"

As the disorder advanced, dropsical symptoms appeared, and these at times somewhat clouded her mental powers; but even her wandering expressions bore evidence where her hopes were centred. It was whilst she was in this state, she said, "Blessed are the dead that die in the Lord——; that die in the Lord——; let us not die *out*."

A few nights before her death, being in much suffering, she said, as if repeating something, "A feeble voice was heard to implore"—upon which one of her sisters remarked, "There is One who can help," to which Hannah replied, "Oh, yes! there is *One* who can help,—He *will*,—He *will*,—He *will*! He remembereth that we are dust; he remembereth that we are *but* dust! *He* knows how to forgive all our sins."

A portion of the hymn being repeated which concludes—

"How pleasant the conqueror's song!—"

the dying sufferer joyfully responded, "The conqueror's song! mine will soon be a conqueror's song, a conqueror's song, yes, it will be a happy

song ; Oh ! yes, a happy song in a happy land ;" and afterwards she added, " Old things have passed away, all things have become new. A land of happiness,—Oh ! delightful land—a pure land," and after a short pause, as if breathing a secret prayer for admission into it, she said, " Oh grant, great God, this my desire, and I am fully blest !"

A considerable degree of stupor now supervened, but upon the passage being repeated, " When thou passest through the waters, I will be with thee"—she softly added " and they shall not overflow," and some of the last intelligible expressions she was heard to utter, were, " Happy land, happy land !" Thus, as " flesh and heart failed," was it consolingly evident that " God was the strength of her heart, and her portion for ever."

REBECCA VALENTINE, 61 12mo. 25 1845
Monasteravan, near Rathangan. Widow of Robert Valentine.

MARY VICKERS, *Walworth*, 90 1mo. 29 1846
near Darlington. Widow of John Vickers.

HANNAH WAITHMAN, 28 7mo. 31 1846
Yealand-Conyers. Wife of John Waithman.

RALPH WALMSLEY, 75 10mo. 12 1845
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MARY WANSBOROUGH, 89 9mo. 8 1846
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JANE WATSON, 62 11mo. 5 1845
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Daughter of Thomas and Patience Watson.

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RACHEL ANN WEBSTER, 42 6mo. 23 1846
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ELIZA WERE, *Clifton,* 49 5mo. 4 1846
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- SUSANNA WEST *Birstall*, 42 12mo. 19 1845
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Wife of Samuel White.
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- MARY ZACHARY, *Bewdley*. 64 2mo. 13 1846
Worcestershire. Wife of Daniel Zachary.
- JANE ZACHARY, *Cirencester*. 12 5mo. 5 1846
Daughter of Henry Zachary.

INFANTS whose names are not inserted.

Under one month	Boys	.. 6 ..	Girls	0
From one to three months	.. do. ..	do.	.. 6 ..	do.	3
From three to six months	.. do. ..	do.	.. 3 ..	do.	3
From six to twelve months	.. do. ..	do.	.. 5 ..	do.	3

LLEWELLYN CUPIDO MICHELS,**A HOTTENTOT OF SOUTH AFRICA.**

"God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted with him."
Acts x. 34, 35.

LLEWELLYN CUPIDO MICHELS, was born in the neighbourhood of Hankey, one of the stations of the London Missionary Society, in South Africa. He was a descendant of David Stuurman, a celebrated Hottentot chief. His parents, Cupido and Hester Michels, were respectable Hottentots : his father, who died when Cupido was about five years old, is said to have embraced Christianity ; he was greatly respected, and his death was much lamented. When quite young, Cupido was sent to Hankey, in order that he might attend the school there ; he was a quick and promising little boy ; but his mother finding

it difficult to provide him with food whilst residing at such a distance from her, he returned home.

In the latter part of 1838, Edward Williams, the missionary then resident at Hankey, first saw Cupido, he was struck with the appearance of intelligence in the child, who at that time was assisting to tend the cattle of a neighbouring boor, clothed in a sheep-skin kaross. A deep interest in the native tribes, and a desire to promote their civilization, induced Edward Williams to take six of their children into his own family, in order that he might attend to their moral and religious instruction himself, with a view to their being ultimately placed as teachers in the native schools; and with the consent of his mother, Cupido, soon after their first interview, became one of these pupils, and by his amiable and gentle disposition, he gained the affections of the family.

In this guarded situation, his mind appears to have been early impressed with the necessity of seeking the Lord, and he frequently resorted to his "praying spot in the bush," a practice common with the native converts in South Africa; he was considered at that period a hopeful character, but the moving from place to place to which he

was afterwards subjected, appears for a time to have been detrimental to his religious growth.

In the spring of 1843, the declining health of the missionary induced him to return with his family to his native land, and he determined to bring the young Hottentot with him, in the hope of obtaining for him a liberal education, and thus fitting him for the sphere of usefulness, which he fondly hoped he might one day occupy. After spending a few months with his kind protector in Wales, Cupido was placed at the mission school, at Walthamstow; and, very shortly after this, Edward Williams, whose health had been rapidly declining, was summoned from works to rewards; he had been a faithful labourer in the Lord's vineyard, and his removal in the prime of life was deeply felt in the mission field. Previous to his death he had committed Cupido to the care of James Backhouse, who had undertaken to raise the funds necessary for his education. The poor boy greatly felt the loss of his early friend, but he steadily pursued his studies, and became a general favourite in the school.

In the spring of 1846, he had an attack of hemorrhage from the lungs; and from this time

his health, which had previously been very good, became delicate.

In the Sixth month, he left Walthamstow, and became an inmate in the family of James Backhouse, at York; his inquiring mind, combined with much intelligence and simplicity of manners, endeared him to the family circle, and his religious thoughtfulness was very apparent. His ardent attachment to his own country was often strikingly portrayed; and on one occasion, when conversing respecting his countrymen, and the few advantages they enjoyed in comparison with the inhabitants of this land, he said he had often thought that the gay and thoughtless in this country, who looked down upon the uneducated natives of foreign lands, as though they had no pleasures, and knew nothing right, were the most to be pitied themselves. He remarked, that it was the sphere in which God had placed the poor natives, and that so long as they did that which they believed to be right in that sphere, they could not be so very miserable; for instance, he had very pleasant recollections of being taken on fishing excursions when very young; the party in good humour one with another, toiled at their

avocation, partook of their simple meal, cooked at the fire which they made on the spot, and again with ardency, pursued their employment; they felt very happy, and he could not help thinking, that they were under Divine notice, and that surely they were not accountable for that which they had not received.

About the middle of the Seventh month, the anxiety of Cupido's friends was again awakened, by a recurrence of hemorrhage; this was succeeded by a degree of congestion of the brain, which for a short time beclouded his intellect; but it was interesting to observe, during this period, how much his thoughts, though wandering, were turned to subjects of the highest importance.

After retiring to bed on the evening of the 25th of Eighth month, a violent attack of hemorrhage came on, and he had many alarming repetitions during the succeeding week. From the first of these he evidently felt himself to be in a very critical state: he was frequently engaged in prayer, and several times requested that his friends would pray for him.

On First-day morning, the 30th, being told that his medical attendant considered his recovery very

doubtful, he inquiringly repeated the words "very doubtful!" and after a pause, observed, "I should like to have lived a little longer; I should have liked to have gone to Africa;" but added, "the Lord's will must be right." He remarked that, in looking back to his past life, there were many things which gave him great regret, and he said, with much earnestness, "I do wish that I had lived nearer to the Lord."

On the 5th of 9th month, he was asked if he had any message to send to James Backhouse, who was absent from home, engaged in religious service, he replied, "Give my dear love to him, and tell him, I believe this illness has been greatly blessed to me; it has made me feel very thankful for all my blessings, and drawn me nearer to the Lord Jesus. Tell him, I hope his work prospers, and that when it is finished, if we are permitted to meet, it may be with joy in the Lord."

Early in the morning of the eighth, it was remarked to him, what a comfort it was to think that this light affliction was but for a moment in comparison; he replied, "Yes, and in comparison with what?" It was continued, "in comparison with the never ending joys of eternity." Cupido

replied, "Yes, yes," with a sweet smile. After breakfast, being asked if he felt comfortable, he hesitated; but on the words "quiet and peaceful" being added, he immediately assented. It was remarked, what a blessing it was at such a time to have a compassionate Saviour to flee to! "It is indeed," he replied with emphasis. About noon he appeared much weaker; and on this being noticed to him, and the remark made, that his present state of trial was not likely to last long, he said that he believed it was not, and requested to have a letter read to him which had been received from Jane Williams, the widow of his first christian caretaker, in which she expressed her desire that, whether he lived or died, the Lord might be his portion for ever, &c. With this he was much pleased; he sent a message of love to her, and spoke of her kind care in keeping him near to her, when he was a little boy, regarding this as a link in the chain of Divine Providence, which had been so wonderfully extended to him, up to the present time; he spoke with joyful anticipation of meeting her husband in heaven, and continued, "O Lord! take care of his children; watch over them as he used to do over us." He

again referred to the hope he had entertained of returning to labour in the Lord's vineyard, in his native land ; how his heart had yearned to be made instrumental in the conversion of his benighted countrymen, and more especially of his own immediate connexions. " My mother, my dear mother, my brothers and sisters ;" he exclaimed, " O Lord ! take thine own work into thine own hands ; and by thy Holy Spirit, visit their hearts, and turn them unto righteousness."

In reference to his own state, he said, " I once thought I served the Lord, but when I came to England, I grew proud ; since this illness commenced, I have been permitted to see my sins in a very different light from what I ever saw them in before : and through Jesus Christ, I have been enabled to repent, and pray earnestly for forgiveness ; and I believe that the blood of Jesus has cleansed me from all sin ;" and with a countenance beaming with joy and gratitude, he exclaimed, " O Lord ! blessed and praised be thy holy name !"

He inquired for a Bible, and wished some passages to be read to him ; on being asked in what part, he said, " In Revelations." Several verses

in the last chapter were read, and he remarked with great solemnity, "There is one, 'surely I come quickly ;'" he then alluded to the 4th verse of the 21st chapter ; "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." At this time, his soul seemed filled with the love of his Saviour, and he emphatically exclaimed, "Why do not all sinners come to Christ?"

Seeing those around him weep, he said, "I wish you to be comforted ; don't cry at that which is the will of God : the Lord bless and reward you for all your kindness to me." He then took an affectionate leave of them, and gave directions respecting the distribution of his books, &c., particularly requesting that his clothes might be sent to his poor relations in Africa.

For some time, he continued to praise and magnify his God, and touchingly said, "I am thirsty here, but I shall soon drink of the river of life ; I am going to that place where there will be no want." During the night he became considerably convulsed, but at intervals was quite sensible, and said that he had not much pain.

Toward morning he was more quiet, and on the remark being made to him, that there was still occasion for continued patience, but that the struggle would soon be over, and an entrance granted him into eternal blessedness, where there would be no more pain or sorrow; he joyfully responded. Articulation had become difficult, and after this he spoke but little. About one o'clock in the afternoon, he requested to be raised up in bed, but almost immediately desired to be laid down again; for a few minutes his breathing, which had been very laborious, became more gentle: and shortly after, he passed quietly away, we cannot doubt, to join the ransomed of all nations, kindreds, people, and tongues, who have washed their robes, and made them white in the blood of the Lamb.

He died on the 9th of the 9th month, 1846, aged about seventeen years; and was interred in the burial ground belonging to the Society of Friends, in York, on the 13th of the same.

THE IDENTITY OF RELIGION,
In all Ages.

"Religion is a tie."—CRISP.

The most important consideration which can possibly engage human attention is,—How may man be brought into peaceful union with God? And this question ought to be treated, not as one of mere theological speculation, but as a question of the deepest practical interest to every individual child of Adam. So long as our first parents maintained their entire trust and confidence in their Heavenly Father, loving and fearing him above all things, they walked in harmony with his will, and enjoyed that communion with him which, far more than the beauteous flowers and fruits of Paradise, constituted the privilege—the joy—the very life of that state in which man originally existed, and was *good*.

And when by transgression man had fallen from that near and blessed relation to his Maker, and all the evils had come upon him which had

been pronounced as the consequences of disloyalty and disobedience, divine mercy, pitying the outcasts from his presence, provided the means of restoration, and cheered them with the prospect of brighter days, at least to their posterity. Faith, love, and filial fear were the great characteristics of man's primitive relation to his Creator, and may be said to have constituted the religion of Paradise. And since the divine nature and character is unchanged and unchangeable, and man has lost that blessed state of fealty to God, we may venture to add, that the restoration to the state of faith, love, and filial fear, is, and has ever been, the great end and object of true religion.

But though its great primitive characteristics remained unchanged, there was an adaptation of divine means to the altered circumstances and condition of man. In his first state, he had to *retain* the condition in which he was created; in the second and rebellious state, he stood in need of pardon and of change. In the first state, eternal life was his portion; in the second state, that hope was cut off; death had been pronounced to be the certain wages of sin, and man, as a mere ani-

mal and rational creature, had no relish for close intercourse with a pure and holy Being, or for that state of likeness to God, in which alone true faith, love, and filial fear can be rendered. It became, therefore, the office of religion to declare the means by which man might be re-admitted to the divine favour—the severed parties be again bound together in holy union—and it may be asserted that, for the restoration of true union with God, there has ever been, since man's fall, two essential particulars;—first, the forgiveness of sin, and secondly, a change of mind; and these two elements, though distinct in kind, are, in their practical relation to man, inseparable. No forgiveness without change of mind, and no reconciliation without both forgiveness and change.

The provision of the means of man's reconciliation is, in the fullest sense, of divine bounty: man cannot be said to have any part in it; it is an act of free love and mercy; “God commendeth his love towards us, in that, whilst we were yet sinners, Christ died for us.” Rom. v. 8. And He who, in the fulness of time, took flesh and dwelt amongst us,—who died for our sins, and rose again for our justification—is that Word which was in

the beginning with God, and was God, by whom all things were made, and who is, and ever was, the life and light of men. He is the true light which lighteth every man that cometh into the world ; and as in his character there is no variableness, so likewise, with respect to his requirements from man, it may safely be said, that He is the same yesterday, to-day, and for ever.

This subject of the essential sameness of true religion in all ages, appears to us to be one of much practical interest, and it may be illustrated by a glance at the history of the Patriarchal, Israelitish, and Gospel times.

I. In the gracious promise made to our first parents, that the seed of the woman should bruise the serpent's head, was doubtless conveyed to them the assurance, that the enemy who had overcome and spoiled them, should ultimately be conquered by one of their own offspring, who should restore to them privileges which they had lost. It was not, however, only the hope of remote victory, and of blessing to their posterity, which God in mercy bestowed upon his rebellious children : it is evident, that to them the means of peaceful approach to their heavenly Father was provided ;

and reunion to Him, by the ties of holy spiritual affections, was very early experienced ; though the full extent of the divine mercy, and the glorious features of that economy of grace which had begun to shed its benignant influence upon man, was imperfectly developed.

The assurance of the divine favour by an outward token, appears to have been granted to the early Patriarchs in connexion with sacrifice,—an act of homage which we may well believe to have been divinely appointed, although the time and precise character of the institution is not recorded.* It will be remembered, that when the two sons of Adam presented to the Lord their respective offerings of the fruits of their labours, the token of divine favour was conferred on his, whose works were righteous ; and withheld from his, whose works were evil. The heart of Abel was united to God by faith ; and that of Cain was far from Him. “ The Lord had respect unto Abel and to his offering ; but unto Cain and to his

* From this incident, as well as from the sacrifices of Abraham and Noah, and the mention of *clean* and *unclean* beasts, as being taken into the ark, it appears probable that some of the great features of the legal services had been also found in the patriarchal religious institutions.

offering, he had not respect:" and this "respect" is spoken of by the Apostle to the Hebrews, as testifying that Abel "was *righteous*." Gen. iv. 4. Heb. xi. 4.

Thus, under this primitive economy, the means of peace were provided, and so large was the measure of restoration, that man was again enabled to *walk with God*: such a state is recorded to have been the attainment of Enoch and Noah; and the close of Enoch's life, "who was not, for God took him," might well raise or confirm the hope of future and eternal reunion.

In the brief scripture history of the early proceedings of mankind, we are presented with sketches of two opposite classes of the human family,—primitive types of what has ever since been found in the earth—the sons of God, and the children of men; and we see the former—the good—drawn into the vortex of evil with the latter, until "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was evil, and that continually,"—"and the Lord said, My Spirit shall not always strive with man, for that he also is flesh." And here, whilst in the awful catas-

trophe which followed, we see the eternal controversy of God with sin, we have a clear intimation that he who had commanded the light to shine out of darkness, and whose command the plastic materials of nature had obeyed, had then sent forth a measure of his grace and good Spirit, to enliven and enlighten the dead, dark hearts of the sons of men. That Spirit which strove in vain with the rebellious, was, no doubt, the source of power as well as of light, to those who yielded to its influence, and who were thereby led to walk with God in faith, and love, and filial fear.

This living principle, in the absence of which there is spiritual death, has been the spring of true religious action in all ages. But it has been bestowed in such measures in various periods, as seemed good to infinite Wisdom, in the carrying forward of that progressive economy of grace, which was provided for the fallen family of Adam.

II. The post-diluvian patriarchal period accords essentially in character with the preceding one. The command to Abraham was, "Walk before me and be thou perfect." Gen. xvii. 1. He had been led by the divine command to leave his father's house, and by faith to sojourn in a land in which

he was a stranger, but which he was assured should be the possession of his posterity. Here we find divine intercourse was resumed, and man again became "the *friend* of God." The communications made to Abraham appear usually to have been through the medium of angels, or of visions; but he was also favoured by immediate divine communications, in which, gracious promises were made to him, and the Lord himself entered into a covenant with his servant, and talked with him. This covenant is the first marked step in the progress of that divine purpose, which had been intimated in the promise of a deliverer made to our first parents.

To Abraham it was said, "in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. Man's impatience, and his wisdom too, are ready to say, Why this delay—why this institution of rites—why these figures of good things, instead of the enjoyment of the realities? Abraham reasoned not so; "he believed in the Lord, and he counted it to him for righteousness." "Abraham," said the promised Deliverer, "saw my day and was glad." Though he and his co-patriarchs received not the good things promised, and saw them but afar off,

they were persuaded of them and embraced them, confessing that they were strangers and pilgrims on the earth, desiring, as their conduct plainly declared, a better country, that is an heavenly; "wherefore," saith the Apostle,, "God is not ashamed to be called their God: for he hath prepared for them a city." Heb. xi. 16. And is not this essentially the faith and spirit of the truly religious in all ages? Abraham was commanded to walk before the Lord, and to be perfect; and this perfection, though measured by the degree of light which was then afforded, was evidently the same in kind, with that which has ever marked the character of the true believer in God. How conspicuous were the features of divine morality in that pattern of holy conscientiousness—the oppressed, afflicted, and subsequently honoured, patriarch Joseph! What but an inward conviction of the omnipresence and holiness of the Almighty, united with love and filial fear, could have enabled him to resist temptation, when a slave in the house of Potiphar, and to say, "How can I do this great wickedness, and sin against God?" Gen. xxxix. 9. Nor was his faith less evident in the Egyptian prison-house, and under the

greater moral trial of Egyptian prosperity and honours.

III. In hastily surveying that dispensation of divine mercy, into which the children of Israel were introduced, through the intervention of Moses, we find the same great essential features of true religion, both as respects its object, and its means.

1. We would, in the first place observe, that we see no reason to believe, that the divine favour and sanction were universally withdrawn from the patriarchal institutions, at the moment when the divine voice from Mount Sinai gave to Moses the special instructions by which the family of Abraham was to be governed. Nor would we presume to set limits to the strivings of the Holy Spirit, with those who lived in times when the primitive institutions were much corrupted. The family of Abraham were the favoured instruments in the Lord's hand, of preserving the knowledge of divine truth in the midst of prevalent idolatry, and also of a further unfolding of his merciful intentions to the whole family of man. In this economy, under a variety of significant shadows, that grace and truth were

represented which were to be fully seen in the face of Jesus Christ; and thus, in respect of the universal church, the people of Israel were chosen, elected, to act as the initiatory school-master, to prepare for the higher form of the Christian economy.

2. The most distinguishing privilege of the children of Israel was the divine presence. This was constantly manifested to them in their early wanderings, by the sign of the cloud by day, and the pillar of fire by night; and as soon as the tabernacle was prepared, with its appropriate figures and emblems, the divine presence was manifested between the cherubims, within the veil of the innermost sanctuary, and became the living oracle, to be consulted in all times of emergency. Here was a constant means of divine intercourse established, for the government and guidance of this peculiar family; but it must be observed, that every individual was not admitted to it, but only certain delegated persons, divinely appointed, who acted as mediators between the Lord and his people. Yet was it a high privilege indeed, to each individual of this family, through this intervention, to have the Lord so near them

at all times, and to be permitted to join in the appropriate sacrifices and services which, though but the patterns of heavenly things, when offered in faith, were accepted of God, and therefore strengthened and consoled the worshipper. But though the full designs of divine mercy were thus hid under figures, and the divine presence was shrouded within the innermost veil of the tabernacle, there is a sense in which, at that time, every heart might be a sanctuary, in which the "good Spirit" of the Lord condescended, in measure, to instruct, and in which the intercourse of holy affections was to be known.

3. Not less evident is it, that the sacrifices and ritual observances under the law had reference to two great objects, viz,—the remission of sins, and the change of man's heart, as the essential means of reunion and true peace with God. There were various sin offerings, and services for purification, but there was one great annual occasion on which all the people were commanded to afflict their souls, and the high-priest entered into the holiest of all, with solemn and significant rites, to make atonement by a propitiatory sacrifice, for his own sins and the sins of the

people. There was also the daily incense, and the appointed offerings of acknowledgement and thanksgivings for mercies received, figuring those sweet and holy affections, which are ever due from man to his Creator, Redeemer, and Preserver.

4. There was a legal national righteousness in the fulfilment of the appointed services of the law, but the very basis of the covenant, as regarded the people, was, that they should be conformed to God, and obey his statutes in all things. Moses, by the divine command, said to the children of Israel, "Ye shall be holy, for I the Lord your God am holy." Levit. xix. ii. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. vi. 5. And when the people forgot their love and duty, and yet thought to be accepted in their legal services, how severely were the prophets commanded to reprove them, and with what comparative slight do they speak of the appointed services of the tabernacle, or the temple. Thus we see that at all times God has had regard to the heart.

5. "To what purpose," says Isaiah, "is the multitude of your services unto me." "Bring no

more vain oblations,—incense is an abomination unto me.” “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow: come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” c. i. v. 11—18. “Wherewith,” says the prophet Micah, “shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” ch. vi. 6—8.

6. The character of true religion, in all ages, is here strikingly portrayed; and it is observable, that the prophets speak to the people as being in possession of a spiritual energy, to obey the

call to repentance, although Isaiah describes those whom he addresses, as "the rulers of Sodom and the people of Gomorah." Those who yielded to the divine call were not, however, we may safely believe, led to think lightly of the house of the Lord, and of its services. The pious Jew, who was turned from the error of his way—hating sin—rejoiced in his intercourse with God, through the divinely appointed means. He found his confidence in the covenant of mercy confirmed in the solemn service of the temple, and especially of the annual atonement, though he might see very dimly the full signification of these rites. Walking by faith in that which was revealed to him, he was a true son of Abraham, believing in, and looking for, the fulfilment of the promises made unto the fathers.

7. Glorious as was the temple, whilst the presence of the Lord was there, the evangelical prophet was directed to declare, "Thus saith the high and holy One, who inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The light of the

gospel day beams through the clouds and shadows of the legal dispensation, and shews the essential character of true religion, in the restoration of man's immediate intercourse with his reconciled Father and Lord. Here we see the lines of that glorious day, which, glorious in its simplicity, was in the latter times to supersede all the splendour of the temple of Solomon, and the imposing ceremonies of the Mosaic ritual.

8. Very strikingly are the features of the *one religion*, portrayed in the Psalms of David. Absent from his beloved Jerusalem, he longs, he thirsts, he pants for the courts of the Lord. "How amiable" he exclaims "are thy tabernacles, O Lord of Hosts, my soul longeth, yea even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God ;" yet highly as he values the appointed place and means of access to Jehovah, he recognises, at the same time, the divine omnipresence, and says, "My mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches." But it is in the hour of his distress, under deep compunction for sin, that he recognises most fully the universal means

and attendant circumstances of man's reconciliation with a just and offended Creator. 1. *Remission of sins*.—"Have mercy upon me O God, according to thy lovingkindness; according to the multitude of thy tender mercies, blot out my transgressions." 2. *Change of heart*.—"Wash me thoroughly from mine iniquity, and cleanse me from my sin: create in me a clean heart, O God, and renew a right spirit within me." 3. *Repentance*.—"For I acknowledge my transgressions, and my sin is ever before me." 4. *The divine requirements of man*.—"Thou desirest truth in the inward parts, and in the hidden part, thou shalt make me to know wisdom." 5. *The need of the Holy Spirit*.—"Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." 6. *The true offerings*.—"Thou desirest not sacrifice, else would I give it; the sacrifices of God, are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." There is but one direct mention in the midst of these petitions of any typical rite. In the seventh verse, David says, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." With

a bunch of hyssop, dipped in the blood of the paschal lamb, the Israelites sprinkled their doors, when the destroying angel smote the first-born of Egypt. David rests not, however, on any outward rite; but, penetrated with the sense of his alienated condition by nature, and his deep sinfulness, he throws himself altogether upon the free and tender mercies of a compassionate Lord. It is pardon, change of heart, and renewed communion with God, that he seeks, with all the earnestness of his soul. Surely we have here an exhibition of the principles of the one only religion—the religion of all ages. Let it not, however, for a moment, be supposed, that the feelings expressed by David, in the fifty-first Psalm, are at variance with his love of the hill of Zion, or with his coveting, poetically, the privilege of the birds which dwelt about the altars of the Lord. There the Almighty had chosen for his people to meet and to honour him in divinely appointed services. It is ever the pleasure and the longing of the true servant to do his Master's will; and ever in connexion with doing the will of the divine Master, his living presence is known to stimulate, strengthen, and comfort the faithful servant.

IV. Nothing which we have said, with reference to the essentially spiritual character of true religion in all ages, will, we trust, have been considered as in any degree derogating from the value and importance of that fuller display of the divine mercy which is exhibited in the new covenant of grace, by Jesus Christ. Though the holy men of the former dispensations walked in the one true faith, and took a living hold on the great promise of a deliverer, who was to come in the latter days; yet, in the words of the Apostle to the Hebrews, "These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 40, 41. Those good things which all the services of their law signified, are fulfilled in Christ. "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. vii. 19.

The fact that the legal services of the Temple constituted a system of symbols—the types of good things to come, which good things are introduced by the Gospel, places the two dispensations in

their true relation to each other. The Gospel consists of realities. The full remedies for the guilt of sin, and for the removal of the separation of man by sin from his heavenly Father are found, and only fully found, in Christ, whose birth was announced to the shepherds of Bethlehem by the angel, as "glad tidings of great joy." He came to "give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace." Luke i. 79. Of Him, the great forerunner said, "Behold the Lamb of God, which taketh away the sin of the world." John i. 29.

Our remaining space in this little work obliges us considerably to contract the concluding portion of our essay; if, however, we have correctly indicated the essential features of true religion, under the preceding dispensations, the reader, we believe, will not be unwilling to admit that they are pre-eminently characteristic of the gospel day. If true religion always brought man into a measure of *likeness* to his holy Creator, and into peaceful union with him, such is pre-eminently the office of the religion of Christ. Its great idea is this *nearness*—this *re-union*. The

predicted name of the deliverer is "Emanuel," God with us. Isaiah vii. 14. Christ, in his people, and his people in Him, is the high privilege of the gospel times. "Through Him we all have access by one spirit unto the Father." Ephes. ii. 18. There is an entire harmony between the finished work of Christ, in his one offering without the gates of Jerusalem for the sins of the world, and the continued work of the Holy Spirit in the conversion of the soul. These things are bound together in inseparable union. He who is the One Mediator between God and man, is to be known in the hearts of his lowly disciples, and in the midst of his Church, as their King to rule over them, and their Bishop to instruct them. The Law, with its multiplied figures, "its weak and beggarly elements," has passed away, as clouds and shadows which obscured the full shining of the Sun of Righteousness. Its expiatory sacrifices are superseded by the offering of Jesus Christ, once for all ; its washings and purifications, by the one baptism of the Holy Spirit ; its paschal supper, by the spiritual partaking of the body and blood of Christ. "Neither circumcision availeth anything, nor uncircumcision, but a new creature." The law of

christianity is a law of love and holiness,—it is a dispensation of blessed liberty, and at the same time, of holy restraint. No more is Jerusalem or the temple the especial place of worship ; but in every place, and from every heart, incense—the pure offering of holy affections—may ascend acceptably to God, through Jesus Christ. The primitive union of faith, love, and filial fear, is fully restored.

In concluding this imperfect essay, we would observe, that if true religion in its objects and character, was heretofore a definite thing, founded on divine appointment and revelation, it is at least not less so at the present time. Its basis is—that God hath spoken,—spoken *outwardly*, through various agencies, chosen by infinite wisdom and love to man ; and *inwardly* by his Spirit, enlightening, convincing, and converting the soul. True religion never was the work of human invention or mere human feeling. All its contractions and corruptions more or less assume the opposite of this position ; and it would not, we apprehend, be very difficult to show, that error as well as truth, in connexion with religion, has been essentially the same in all ages.



